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Vedic View
of
Śrī Jagannātha

Author

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FOREWORD

The origin of Jagannath consciousness, described in different palaeo-literatures and interpreted by various commentators over the years, is no doubt, shrouded in mystries. This unique culture, being composite by nature, is a synthesis of almost all types of religious schools and philosophical thoughts propounded by several religious leaders and philosophical streams which arrested the attention of the devotees and learners at various times and climes. Several saints, being attracted by the extraordinary features of *Jagannath* concept, have come to Puri, the sacred abode of Lord *Jagannath*, known as ***Purusottama Ksetra*** in various scriptures,and have been lost with the wonderful manifestations and projections of this unique culture. As evident from various literary documents, the worship of Lord *Jagannath*, the ***Daruvigraha*** (Wooden idol) has been in existence since time immemorial. In fact a clear reference to the worship of ***Daruvigraha*** is available with the Rgveda in the following mantra- अदो यद्दारु प्लवते सिन्धोः पारे अपूरुषम् ।

तदारभस्व दुर्हणो तेन गच्छ परस्तरम् ।। (ऋक् १०/१५५/३)

In spite of the fact that *Acharya Sayana,* the noted commentator on the Vedas, has categorically interpreted the said *mantra* in favour of *Jagannath* or "पुरुषोत्तमाख्यं देवताशरीरम्", some scholars have made some desparate attempts to discard this interpretation under the pretext that the concerned *mantra* belongs to अलक्ष्मीस्तव only. In view of the antiquity of the tradition of Jagannath worship in Orissa, mention of *Jagannath-daru vigraha* as referred to above, in the vedas can not be ruled out. Besides, the influence of Vedic rituals on day to day worship of *Jagannath* at *Puri* also corroborates the Vedic origin of *Jagannath* consciousness. So many other suktas like पुरुष सूक्त, श्री सूक्त etc. are used in the daily rituals of *Jagannath* even

today. However, the subject matter of Vedic narration of Lord *Jagannatha* needs further discussion and deliberations in view of absence of any direct reference to *Jagannath* concept or ***Purusottam Ksetra*** in the vedas as opined by certain critics in recent times. In this background, the attempt of Shri Atun Kumar Upadhyay, to document the present dissertation entitled "***Vedic View of Shri Jagannatha***" is a timely and laudable intervention, which is bound to open new portals in the field of research on the concerned area.

Shri Upadhyaya, a senior member of Indian Police Service, is already known to the assembly of scholars for his outstanding contribution of translating the famous work of Sri Samanta Chandrasekhar i.e. "***Siddhanta Darpana***" in to English, published by NAG Publishers in volumes.

He has also authored so many other books on various aspects of Sanskrit literature, which stand testimony to his deep insight in the subject and erudite scholarship. The present book "***Vedic View of Sri Jagannatha***" is no doubt another feather on his cap and the said document will definitely benefit the readers and researchers interested in further study on jagannath Culture.

The Rashtriya Sanskrit Vidyapeetha, Tirupati,accredited with A+ grade by the NAAC and identified by the U.G.C as Centre of Excellence fortraditional sastras, is really blessed and fortunate to undertake the publication of this work with the editorial craftmanship and co-operation of Orissa Chair, which has been established by the Govt. of Orissa with the patronisation of Sri J.B. Patnaik, former Chief Minister, Orissa to promote and propagate the Jagannatha Culture, as well as the hoary traditions of Orissa. On the occasion of the publication of the book, I congratulate Mr. Upadhyaya for his outstanding scholastic contributionsand wish him a grand success in his future literary and cultural endeavours.

(***Prof. Harekrishna Satapathy***)
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Introduction

1.Purpose of the book-There has been many works on the so called *Jagannātha* cult. All these concentrate on tribal culture claimed to be anti-vedic and previous to that. *Jagannātha* is lord of the world and thinking him as a cult is denigrating Him. This is one of the *nāma-aparādha* to think God as inferior to the supreme and differentiating among many names of God. In Islam this is called Kufr translated as blasphemy in English. This book explains the various facets of *Jagannātha* concept as per Vedas which are clarified by its limbs and connected texts of *Purāṇas* etc. It is not contradictory to other religious texts. It has also been explained as to why He is located in *Purī* town of Orissa in India. It has been specifically told that *Puruṣa* is to be worshipped by *Puruṣa- sukta* only, which occurs in all the *vedas*. J*agannātha* is called *Puruṣa* in vedas in a technical sense. Of the 4 legs of *Puruṣa*, He is the best among the 3 which can be described in words. Being the best, He is *Puruṣottama* and *Purī* town is well known as the region of *Puruṣottama. Vedas* describe 3 fold indications of *Brahma*, but the names *Jagannātha-Balarāma-Subhadrā* are related to His incarnation as *Kṛṣṇa*, who is considered as God himself for all practical purposes. So these names do not occur in *Vedas*, though *Subhadrā* is found in *Yajur veda* (23/18), but it has different meaning and context.

2.Matters-The book starts with scientific explanation of different concepts of *Vedas* which have been destroyed durind past 200 years of British propaganda that *Veda* was

song of illiterate cowherds. To explain the historic background also, an outline of *Purāṇic* chronology has been given as the Oxford pattern is based on Archbishop Usherwood interpratation of Bible that world was created in 4004 BC and no evidence or logic of any date is ever given . Though geological theories have well proved that earth is about 4 bilion years old and world is 8-18 bilion years old as per cosmology theories. Even schoolboys know Usherwood theory to be false, but Indian Historians in blind obedience to Oxford masters can not change the dates arbitrarily fixed by Maxmuller and other masters whose sole declared aim was to destroy *vedic* culture. The description of size of various levels of cosmos are still more accurate than the modern astronomical estimates and are given at almost every place in *vedas/purāṇas.* An indiaction of these measures has been given to explain the theories.

3.***Puruṣa* levels**-An outline of different levels of consciousness called *ātmā* has been given. In addition to the undifferentiated there are at least 18 types of *ātmā* mentioned in *vedic* literature. There is a lot of confusion by thinking all as one. An outline of the classifiaction with minimum examples and scientific/logical explanation has been given.

4. ***Puruṣa-sūkta***-This is the essence of *Jagannātha*, so it has been fully explained in scientific manner. Names of animals, castes etc. are only indicative of class as profuse examples in this verse itself and elsewhere are seen. The other important chapter in *Atharva veda* about *skambha* (base or foundation) of world has been left out as it is very big. It can be analysed from the techni-

the book.

5.Worship methods-Land of *Jagannātha* is also of *Śrī*, so *Śrī-sūkta* also has been given with brief translation. Methods of worship compiled by the great sage *Viṣvaksenāchārya* (famous as *Tridaṇdī Swāmī*) has been given in original *sanskrita* without translation. He was a sage of *Buxar* in Bihar and had performed *yajñas* all over the country. In each *yajña*, he wrote a book explaining some vedic text. This has been quoted from his commentary on *Puruṣa-sūkta* written in *yajña* at Balia dstrict(U.P.) in 1997. The worships are both as per *āgama* (*tantra*) and *nigama* (*veda*). All these are done through tradition of *Guru* which is of *Rāmānujāchārya*. However, except for brief reference of *Tridaṇḍī swāmī* or *Rāmānuja,* there is no difference from other schools. On worship or its procedure, there was no difference among various *vedānta* schools. Difference was only at highest technical level. *Rāmānuja maṭhas* also use *Lakśmī-Nṛsimha stotra* written by *Śankarāchārya*, so there should not be any apprehension in use of the procedure by other sects. However, they may show respect to their line of *gurus* also while being grateful to *Tridaṇḍī Svāmī* for his learned compilation.

The worship methods based on *vedic mantras* indicate the detailed connection of various parts of *vedas* with various associates of *Jagannātha* stated in *purāṇas*, local tradition and texts. The deeper meaning of weapons, incarnation, gods/goddesses indicated in vedic verses by *Rāmānuja* is astonishing and is probably based on some ancient tradition and his own insight/research. The deeper meanings

of the verses in the stages of worship is subject of further meditation and research.

6.Presentation-It is very difficult to write a book in English on vedic subject. In Hindi/other Indian languages, meanings of vedic words are same for all contexts. National regions have only a slight bias for a particular concept of god in a region. 15-20 special words for that are common in that region-like *Śiva* in *Vārāṇasī, Śakti* in *Mithilā, Indra* in Orissa, Asam, Thailand, *Varāha* in Andhra, *Gaṇeśa* in Maharashtra, *Kārttikeya* in Tamilnadu, *Śāradā* in Karnatak, *Viṣṇu* in north west etc. It is written in English because it is the medium of education and standard texts of science are only in this language. Even *Sanskrit* is being taught in English. Thus each word is translated with explanation of that interpratation. This is difficult as *sanskrit* dictionaries have taken illiterate view of *Vedas* (song of illiterate cowherds). *Sanskrit* words have been written with diacritical marks and sometimes italics has been used to differentiate from English words.

7.Dedication-The inspiration for the book came from the tradition of sage *Bharadvāja* who started scientific study of Vedas for 300 years. My family maitained the study of *sanskrita* by at least one person in each generation. Many of the concepts of *vedas* were given to me in childhood by my father late Sri *Chandra Śekhara Upādhyāya* while he was writing *Vedic* dictionary. He always quoted the blessing of a Tamil saint to him 14 years before my birth that I will write astronomical explanation of *Vedas. Vedas* tell that *Angirā* effect is completed in 60 years. I completed

mathematical commentary exactly after that period. My writing activity started by command of my mother smt.*Jagatāriṇī Devī* before her death in 1986. She had deep devotion to *vedic* tradition though she was unable to read it herself. In path to writing commentary on a complete branch of *veda*, description of *Śrī Jagannātha* is a necessary requirement as He is the epitom of *Vedas*. I have a selfish interest to seek his blessing for being able to write vedic commentary through this worship by words.

After my father, I have been guided solely by some books by *Paṇḍit Madhusūdana Ojhā* of *Mithilā* (Bihar) in court of king of Jaipur, Rajsthan who is only person after *Vedavyāsa* himself to explore the scientific meaning of *vedas* (comments by Sri *A.S Ramnathan* in his explanation-of *Gītā* and other books by *Pt.Ojha*) . His writings have been made easier by his disciples *Pt. Motilal Shastri* and *Pt. Giridhara Sharma Chturvedi.* Only due to their works, I could grasp the concept of 7 *yojana*, 7 *yugas* and 9 time units, though it hs not been written in the form given by me. During my hard times while writing the books, my wife Smt. *Tripura Devī* and 2 sons stood firmly in my support by denouncing all comforts due to which I could complete the job. My knowledge is solely based on devotion to sages such as *Swāmī Niśchalānanda Sarasvatī, Śankarāchārya* of *Govardhana Pīṭha, Purī.* Prof *Harekrishna Shatapathi*, Vice Chancellor, of Tirupati University had always admired and encouraged me by his own devotion to *vedas.*

Cuttack, *Arun Kumar Upadhyay*
25.9.2006 (*Mahālayā*)

Subject Index

Vedic View of *Śrī Jagannātha*

Chapter-1

Need for Scientific View

1.Distortion of *Vedas*-Till the advent of British rule, veda meant knowledge. Prior to that vedic culture and knowledge was destroyed by foreign attacks by directly burning the books and institutes. British government continued the policy and added the removal of available literature to Europe and destruction by mis-information and false interpratations. This was symbolized by establishment of Boden chair at Oxford University in 1831 where Col. Boden donated his earnings from loot of India for the purpose of uprooting vedic culture from India for spread of Christianity. This has been stated by Prof. Monier Williams in his Sanskrit Dictionary, preface page ix, 1899 which has been reprinted by *Rashtriya Sanskrita Sansthana* at subsidized rates for spread in Indian Universities-

I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its founder, **Colonel Boden**, stated most explicitly in his will (dated August 15, 1811 AD) that the special object of his munificent bequest was to promote the translation of scriptures into *Sanskrita*, so as to enable his countrymen to proceed in the conversion of the natives of India to the Christian religion.

Prof. Wilson has explained purpose of his book- The Religious and Philosophical System of the *Hindus*-

These lectures were given to help the candidates for a prize of 200 pounds given by John Muir, a well known

Hallesybury man and great *Sanskrit* scholar, for the best refutation of the Hindu Religious System.

Rudolf Roth wrote in his thesis-**Zur Literaur und Geschlchte Des Vedas**-published in his edition of the ***Nirukta*** of ***Yāska*** and asserted that *Vedic Mantras* can be interprated much better by German science of philology than with help of ***Nirukta***. This view was asserted by W.D.Whitney also.

Max Muller chaired the edition of oriental texts and omitted all Indian sources from which materials were stolen or looted or the Indian *Pandits* whose help was taken to understand the meaning. As per Oxford criteria of research, this itself makes the work untenable. To further the aim of Boden Chair for uprooting *Vedas*, he devoted his life, but Indian devotees of Oxford call him *Mokśamūlara*-i.e. savoir of *Vedas*. His own statements oppose the view-

(1) History seems to teach that the whole human race required a gradual education before, in the fullness of time, it could be admitted to the truths of Christianity (History of Ancient Indian Literature).

(2) Large number of Vedic Hymns are childish in the extreme; tedious, low, commonplace (Chips from a German Workshop, 2nd edition, 1966,page 27)

(3) Nay, they (the *vedas*) contain, by the side of simple, natural, childish thoughts, many ideas which to us sound modern, or secondary and tertiary (India, what can it teach us).

Life and Letters of Frederick Max Muller was published by Longman Geen & Co., 1902 in 2 vols. Some examples

of his letters explain his purpose-

(1) Letter to his wife in 1866 AD-This edition of mine and the translation of the *Veda* will hereafter tell to a great extent on the fate of India.... it is the root of their religion and to show what the root is, I feel sure, is the only way of uprooting all that has sprung from it during the last three thousand years.

(2) Letter to his son-Would you say that any one book is superior to all others in the world ?... I say the new Testament. After that, I should place the Koran, which in its moral teachings, is hardly more than a later edition of the New Testament. Then would follow ... the Old Testament, the Southern Buddhist *Tripiṭaka*, ... The *Veda* and the *Avesta*.

(3) His letter to Duke of Argyl, Minister of India, on 16-12-1868 in context of grant for Vedic publication-

The ancient religion of India is doomed and if Christianity does not step in, whose fault will it be ?

(4) Letter to *Sri Bairamji Malabari* on 29-1-1882-

I wanted to tell ... what the true historical values of this ancient religion is, as looked upon, not from an exclusively European or Christian, but from a historic point of view. But discover it in steam engines and electricity and European philosophy and morality, and you deprive it of its true character

Same views were given against *Gitā* commentary of Humbolt by Weber, Loriser and Hopkins. It is not necessary to quote all. An aggressor has to uproot the culture and knowledge of defeated nation to further his rule and

contnue loot of the country. They have kept their followers in various institutes and handed over power to them to continue destruction of Indian knowledge. They are more fanatic than their masters in protest of India and are without any knowledge except blind copy of Oxford tradition.

(2) Some obvious blunders- There are many obvious blunders in Indian history and philosophy model frame created by Oxford which will be clear to any normal 8 year old boy who is not blinded by slavery-

(1) Both are still following the theory of Bishop Usherwood that creation was in 4004 BC as per his interpratation of Bible. A plain reading of opening lines of Bible itself makes this absurd. It tells that creation is in 7th day now as we call 7th *Manvantara* in our start of worship with *sankalpa* (declaration). Sun was created in 4th day, earth-moon on 5th day etc. When earth was not existing, day can not mean axial rotation of earth. When solar system was also not formed, it can only mean axial rotation of galaxy which is called *manvantara* of 306.8 million years.

(2) Present system of festivals in India is as per rules of *Vikrama samvat* which was started by *Paramāra* king *Vikramāditya* of ***Ujjaina*** (82 BC-19 AD). His astrologers went to Jerusalem to predict that Jesus was a prophet. His rule was upto Arab and then Roman empire started from Syria-there was no other state in between. Certificate of his astrologers was valued because he was powerful and benevolent. He started his era in 25th year of his rule in 57 BC vernal equinox day with *Chaitra* bright half 1st day at *Pashupatinātha* at

his rule, Julius Caesar tried to start his calender from winter solstice (then on 25th, now on 22 December), but people started it only after 7 days with start of *Pauṣa* month dark half of *Vikrama* era in 46 BC. Without checking, historians have written that people followed the general rule of starting with new moon. Only *Vikrama* era starts with dark half, not with new moon. Thus, even within the most powerful Roman king Julius Caesar, people obeyed rule of *Vikramāditya*. King *Bhoja* in his 11th generation was requested help by Prophet Mohammed for re-establishing rule of *Dharma* lost in Arab after demise of *Vikramāditya*. Some of men in army of *Bhoja* who helped *Mohammed* in his wars were called *Mohyālī*-their place is called *Mohālī* in *Chandigarh* (place of cricket stadium).

(3) After demise of *Vikramāditya* in 19 AD, his empire disintegrated into 18 parts, and *Sanskrita* lost its position of link and official language (*Sarasvatī-Kaṇṭhābharaṇa-Alankāra*). India was invaded from all sides, then his grand son *Shālivāhana* stepped in and chased out invaders west of *Sindhu* river (*Bhaviṣya Purāṇa*). To commemorate the event, he started his *Shaka* in 78 AD. All astronomy texts of India use it as reference for calculation which uses day-count from starting point. So this is called *Shaka* (=cumulative count). These two main foundation of recent Indian history have been destroyed by omitting all references to their names, though *Vikramāditya* has largest references next only to *Rāma* and *Kṛṣṇa*.

(4) Even a foreign writer Megasthenese has written that attack of Alexander in 326 BC was the second attack by

Ionians (*Yavana*). The first was in 6,777 BC April month by Dionysus or Father Baccus. *Aṣṭānga-Hṛdaya* of *Vāgbhaṭa* mentions that brew of *yava* (barley) became popular in north-west India during his brief occupation. This may be origin of *Yavana* name of the race. Due to liquor of *Baccus,* it is called whisky. King *Bāhu* had been Killed in *Yavana* attack. His son took back the empire and ruled the seas, so he was named *Sāgara*. He chased Ionians from west Arab to Greece, which is confirmed by Herodotus that Ionians came later on giving name of *Yūnan* (Ionia). But medicine system of Arab is still called *Yūnānī.* Megasthenese tells of 153 generations of Indian kings from *Bāhu* to *Chandragupta*-1 of *Gupta* period in 326 BC. His father name *Ghaṭotkacha* is correctly translated as barber and name of the last *Andhra* king killed by *Chandragupta* is also correctly given. But he is equated with *Chandragupta* of *Maurya* era in 1534 BC and Indian civilisation is started from *Rigveda* fixed in 1500 BC. Megasthenese has mentioned *Kutub-minar* (pillar of Hercules=*Viṣṇu-dhvaja*) which is corroborated by *Ibn-Batuta*. To destroy the real story of *Kutub-minar* Mr. Irfan Habib of Indian Historical Research society fist took Rs. 10 lakh grant to publish translation done by Prof. Gupta in his name, but burnt the entire manuscript when somebody else pointed out his description of the pillar (AG audit in 2000). *Kutub-Minar* is model of *Sumeru* mentioned in many texts of *Jaina*-astronomy.

(5) Inscription of *Ashoka* at *Dhauli* near *Bhubaneswar* (or any of the 24 inscriptions) do not mention his adopting religion of *Buddha*. Only king *Ashoka* of *Gonanda* dy-

had become *Bauddha* as per *Rājataranginī*, but quoting that book, epigraphist Hulz of Madras in 1909 declared that *Maurya Ashoka* had become *Bauddha*. Similarly, first important king of Orissa *Kharavel* has been falsely declared Jaina. His 4 line inscription is distorted in 4 ways-(i) 5th year of his rule was 803=*tri-vasu-śata* years after king *Nanda. Vasu* (=8) was not understood by any historian in past 150 years and it was changed to *varṣa*, making two false versions of 103 or 300 years. (ii) In 11th year, he performed *Rājasūya-yajña* and took titles meaning Indra who is abused by *Jaina* texts. But he is termed as *Jaina*. For much smaller *Aśvamedha-yajña*, *Puṣyamitra Śunga* has been charged with revival of *Brahmanism*. *Brāhmaṇa* caste was never under attack from *kśatriya Mauryas*, and *Puṣyamitra* was Prime-minister of last Maurya king. (iii) *Kharavel* has called himself *Chedi* in south west Orissa, but he has been termed from north east side (See page 175 of History of Orissa by K.C.Panigrahi giving wrong details)

Both the great kings merely respected saints of all type which is opposite to semitic concept of wiping out all other sects.

(6) It is not necessary to make *Ashoka Bauddha* or *Kharavel* jaina for their praise. Even a person of *Vedic* path can be a good man which can not be tolerated by Oxford fanatics whose only aim is to denigrate and destroy *Vedas*. Similarly, *Śankara* is praised as opposer of idol worship. His *advaita* (non-dual) philosophy does not mean that god is formless. Even Bible first chapter para 27 tells that God created man after his own image. So God is worshipped

through man like images. Koran also starts with sentence-*Ya ilah, il-illah*-it means that Allah is everything, there is nothing which is not Allah. Then forms can not be termed as non-god. Similarly, all the worship in India is by verses of *Śankarācharya*-e.g.-*Śiva-pañchākśara, Devī-aparādha-kśamāpana, Viśvanāthāṣṭka, Jagannāthāṣṭaka* and prayers for rivers *Gangā, Yamunā, Narmadā* also. In particular his famous line about *Jagannātha* is-*Jagannātha svāmī nayana patha gāmī bhavatu me*-i.e. Let lord *Jagannātha* be visible to me. Formless object is not seen.

(7) There are lot of deliberate falsehoods spread about *Jagannātha*. His names *Puruṣa* or *Puruṣottama, Kṛṣṇa, Vāsudeva, Vṛṣākapi* etc. are considered all different. Even *Kṛṣṇa* is termed different in *Bhāgavata* (without *Rādhā*), *Brahmavaivarta* (with *Rādhā*), of *Jagannātha Dāsa*, of *Jayadeva* etc.

(8) Main purpose of Indian Historical Research Institute at Delhi was not to promote free research, but to block any truth about India coming out. *Pandit Sundarlal* had written two books on Indian history and philosophy-Indian History of India and Similarity of *Gītā* and *Koran*. Both were banned by Govt and a case was started against him in 1920 by so called research Institute. The whole set up of Oxford pattern of research scholars could not prove a single error of *pandit Sundarlal*. But case continued till 1982 when it had to be closed without dcision due to death of Sundarlal. Same opposition to knowledge is continued by illiterate historians like *Bipan Chandra, Romila Thapar* etc. who make up their lack of knowledge through devotion to

Marx and Oxford.

(3) Meaning of *Veda*- *Veda* is the real world or its following aspects-(1) Infinite information content (*vijñāna*) which led to creation (2) Process of creation (*yajña*), (3) Perception process and its stages, (4) Structure of world (*veda-puruṣa*)-structure is called *pura*, its dweller is *puruṣa*, (5) Different zones called *agni, vāyu, ravi* of space, (6) Chain of creation and dissolution (7) Elements or their qualities etc.

Examples are-

(1) एष वेदो विश्वकर्मा महात्मा सदा जनानां हृदये सन्निविष्टः।

(श्वेताश्वतर उप.४/१७)

This veda (alternate reading-*deva*) is called *Viśvakarmā* (creator of world), *Mahātmā* (universal soul), and is always present within hearts of all beings.

(२) स्वयम्भूरेष भगवान् वेदो गीतस्त्वया पुरा। (भागवत पुराण.)

This Veda is *Svayambhū* (self-created) and himself *Nārāyaṇa* (Creator *Nara*=man, who makes the universal spread of matter called *nāra*=water and resides in it), which has been sung by *Ṛṣis*.

(३) वेदो नारायणः साक्षात् स्वयम्भूरिति शुश्रुमः। (विष्णु स्मृति)

We have heard from chain of sages that *Veda* is himself *Nārāyaṇa* and *Svayambhū*.

(४) आद्यं यत्र्यक्षरं ब्रह्म त्रयो यस्मिन् प्रतिष्ठिता।

स गुह्योऽन्यस्त्रिविद्वेदो यस्तं वेद स वेदवित् (मनुस्मृति, १२/२६५)

Initial Creator is combination of three letters-A+U+M=*Om*. Triple *Brahma* (triple division of *Vedas*) is established in it. Only the knower of this secret *Veda* can be called knower of *Vedas*.

(५) ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत् तत्कवयो वेदयन्ते।
तमोङ्कारेणैवायतेनान्येति विद्वान् यत्तच्छान्तमजरममृतमभयं परं च
(प्रश्नोपनिषत्.५/७)

The scholars get this earth by first syllable (A) in form of *Ṛgveda*, Intermediate space by second syllable (U) as *Yajurveda*, and *Brahma-loka* (highest place) by third syllable as *Sāmaveda*. Learned get That Supreme *Brahma* by meditation on *Om* only, which is calm, eternally young, without fear and highest.

(६) चातुर्वर्ण्यं त्रयो लोकाश्चत्वारश्चाश्रमाः पृथक्।
भूतं भव्यं भवच्चैव सर्वं वेदात् प्रसिद्ध्यति।। (मनुस्मृति १२/९७)

4 classes of men, 3 *lokas* (spaces), and 4 stages of human life, past, present and future creation-all arise from *Vedas*.

(७) शब्दः स्पर्शश्च रूपश्च रसो गन्धश्च पञ्चमः।
वेदादेव प्रसूयन्ते प्रसूति गुणकर्मतः।(मनुस्मृति १२/९८)

All five elements are created from *Vedas* only as per function and quality-*śabda* (sound), *sparśa* (touch), *rūpa* (form), *rasa* (taste), *gandha* (smell).

(८) अनादिनिधनं ब्रह्म शब्दतत्त्वं निरञ्जनम्।
विवर्त्ततेऽर्थभावेन प्रक्रिया जगतो यतः(वाक्यपदीय)

Śabda (sound or Vedas) is *Nirañjana* (non- attached), eternal. The whole world is running with the *artha* (meaning, or form) of this *śabda* only.

(९) अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग् विवृताश्च वेदाः।
(मुण्डकोपनिषद् , २/१/४)

This Supreme *Brahma* is whole world-*Agni* (=fire, first created, leader, or earth) is his forehead, sun-moon are his eyes, directions are ears and voice is *Vedas*.

(१०) अग्नि वायु रविभ्यस्तु त्रयं ब्रह्म सनातनम्।
दुदोह यज्ञसिद्ध्यर्थमृग्यजुः सामलक्षणम्।। (मनुस्मृति १/२३)
For progress of *yajña* (creation), the etenal *Brahma* (root veda) in form of *Ataharva* (=un-shaking or un-changing) extracted symptoms of 3 vedas-*Ṛk, Yajur, Sāma*-from *Agni* (fire, earth, first born or leader), *Vāyu* (air, motion, intermediary), and *Ravi* (field of sun or its light, influence).
(११) तस्माद्यज्ञात् सर्वहुत ऋचःसामानि जज्ञिरे।
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत।। (वा.यजु.३१)
From that *sarvahuta* (everything consumed) *yajña, Ṛk* and *Sāma* were created. From that *Chandas* (partitions, meter of poetry, *Atharva-veda*) were created. *Yaju* (creation process, conscious being) was created from that.
(१२) एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि अस्यैवैतानि निःश्वसितानि।
(बृहदारण्यक उपनिषद्.२/४/१०)

Oh! From the breath of that Great Being are *Ṛgveda, Yajurveda, Sāmaveda, Atharva-āṅgirasa, Itihāsa* (history), *Purāṇa* (sequence and cause of creation), *Vidyā* (techniques), *Upaniṣads* (principles), *Ślokas* (praise or description of beings), *Sūtra* (aphorims), *Vyākhyāna* (lecture), *Anu-vyākhyāna* (supplementary explanations). All these are His breath only.
(१३) वाचा वै वेदाः सन्धीयन्ते, वाचा छन्दांसि, वाचा मित्राणि सन्दधति, वाचा सर्वाणि भूतानि। अथो वागेवेदं सर्वम्। (ऐतरेय आरण्यक.१/५/६)
From *Vāk* (word) only Vedas are created, *chhanda* (meter) and *mitra* (friends) also are joined by words. All beings are joined through word. So word is all.

(१४) ऋग्भ्यो जातां सर्वशो मूर्त्तिमाहुः, सर्वा गतिर्याजुषी हैव शश्वत्।
सर्वं तेजं सामरूप्यं ह शश्वत्, सर्वं हेदं ब्रह्मणा हैव सृष्टम्।।
(तैत्तिरीय ब्राह्मण ३/१२/८/१)

All forms are from *Ṛk*, all motion from *Yajuṣ* (or *Yajur*), all field of influence is *Sāma*, the complete is created by *Brahma* (*Atharva*).

(4) *Śabda-veda* *-Veda* in word form is replica of *veda* as world-

(1) द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परं च यत्।
शाब्दे ब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति।।(मैत्रायणी उप. ६/२२)

Two forms of *Brahma* are known-one is word, another is beyond that (world). Person thorough in word form reaches supreme *Brahma.*

(२) शब्दात्मिकां सुविमलर्ग्यजुषां निधानमुद्गीथ रम्यपदपाठवतां च साम्नाम्।
देवी त्रयी भगवती भवभावनाय वार्ता च सर्व जगतां परमार्तिहन्त्री।।
(दुर्गा सप्तशती ४/१०)

Devī (goddess) is in word form consisting of pure *Ṛk, Yajur,* sonorous chanting of *Sāma* from *udgītha* (start) to *nidhāna. Devī* is three-veda, all-powerful, influencing *Bhava* (*Śiva*), talk among whole world and destroyer of sorrows.

(३) द्वे विद्ये वेदितव्ये-.. परा चैव, अपरा च। तत्र अपरा ऋग्वेदो, यजुर्वेदः, सामवेदोऽथर्ववेदः, शिक्षा, कल्पो, व्याकरणं, निरुक्तं, छन्दो, ज्योतिषमिति। अथ परा-यया तदक्षरमधिगम्यते। (मुण्डक उप.१/१/४,५)

Both streams of knowledge are worth knowing-*Parā* (beyond perception) and *Aparā* (the other perceived). Here, *Aparā* has become *Ṛgveda, Yajurveda, Sāmaveda, Atharvaveda, Śikśā* (Instruction), *Kalpa* (practical), *Vyākaraṇa* (grammer), *Nirukta* (derivation of words and meanings), *Chhanda* (measure of words and world), *Jyotiṣa*

(astronomy). From *Parā*, we reach *Akśara* (eternal).
(४) अनादिनिधना नित्या वागुत्सृष्टा स्वयम्भुवा।
आदौ वेदमयी दिव्या यतः सर्वाः प्रवृत्तयः ।।(ब्रह्मसूत्र शाङ्कर भाष्य १/३/२८)
Vāk is eternal, original source, and self created. From beginning, everything has been created from *Veda* only.

(5) Man-made-*Vedas* were created by *Brahmā* or by *Ṛṣis* in word form with grace of God. *Ṛṣi* is link between three worlds-Cosmic (*ādhidaivika*), physical (*ādhibhautika*) and internal (*ādhyātmika*) and between common people and world of three (or 5 forms).

(1) आदङ्गिराः प्रथमं दधिरे वय इद्धाग्नयः शम्या ये सुकृत्यया।
सर्वं पणेः समविन्दन्त भोजनमश्वावन्तं गोमन्तमा पशुं नरः ।४।
यज्ञैरथर्वा प्रथमः पथस्तते ततःसूर्यो व्रतपा वेन आजनि।
आ गा आजदुशना काव्यः स चा यमस्य जातममृतं यजामहे ।५।
(ऋग्वेद १/८३/४,५)

(When *Paṇi* tribe of *Asuras* stole the cows of Bṛhaspati), *Angirā ṛṣis* performed *Vaya* (veaving of elements) *yajña* for Indra for the first time. *Angirās* were joined with radiant fire and through best *yajña* act named *Śampā*, they took back all the wealth of *Paṇis* including *Gau* (cow, moving energy which produces), *Aśva* (horses, driving force like sea winds).

Atharvā, the eldest son of *Brahmā* (human) first made the road map of *yajña*. With strength of this *yajña* only, *Indra* was able to vanquish *Paṇis*. *Atharvā* came in front of cows. *Uśanā*, son of *Kavi* assisted *Indra* in destruction of *Asuras*. We satisfy that immortal Indra with offerings.

(२) ब्रह्मा देवानां प्रथमं सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह।

अथर्वणे यां प्रवदेत ब्रह्माऽथर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम्।
स भरद्वाजाय सत्यवहाय प्राह भारद्वाजोऽङ्गिरसे परावराम्।
(मुण्डकोपनिषद्१/१/१,२)

Brahmā was the first among *Devas* (human race) who was creator of world order and its protector. he taught the *Brahma-vidyā*, foundation of all knowledge to his eldest son *Atharvā.* The *vidyā* (science) given by *Brahmā* to *Atharvā* was passed on to *Angirā. Angirā* gave it to *Satyavaha* in family of *Bhardvāja* who gave it to his disciple *Angirā.* Since the knowledge has come from *Para* (top) to *Avara* (down), it is called *Parāvara.*

(३) अजान् ह वै पृश्नीन् तपस्यमानान् ब्रह्म स्वयम्भू अभ्यानर्षत्। तद् ऋषयोऽभवन्। त एवं ब्रह्मयज्ञमपश्यन्। (तैत्तिरीय आरण्यक. २/९/१)

Sages named *Ajapṛśni* were doing *tapa* (severe austerity) to get Vedas. Self born *Brahmā* became inclined towards them (to give *vedas*). They became *Ṛṣi* as receiver of *Vedas.* They could realise *Brahma* and *yajña* (as his form).

(४) ऋषयो मन्त्रद्रष्टारः, साक्षात्कृतकर्माण ऋषयो बभूवुः। (निरुक्त.१/२०)

Ṛṣis were seers of *Vedas.* The persons who could realise essense of *Vedas* and world were called *Ṛṣi.*

(५) तद्वा ऋषयः प्रतिबुबुधिरे, य उ तर्हि ऋषय आसुः(शतपथ ब्रा.२/२/१/१४)-That knowledge of *Vedas* was obtained by *Ṛṣi* (sages) who had become *Ṛṣi* then.

(६) आप्तोपदेशः शब्दः। (न्याय सूत्र १/१/७)

Śabda (word, *Veda*) is teaching of enlightened persons.

(७) नमा ऋषिभ्यो मन्त्रकृद्भ्यो मन्त्रविद्भ्यो मन्त्रपतिभ्यो।
मा मामृषयो मन्त्रकृतो मन्त्रविदः प्राहु (दु) र्दैवीं वाचमुद्यासम्।।
(वरदापूर्वतापिनी उपनिषद्, तैत्तिरीय आ.४/१/१,मैत्रायणी सं.४/९/२)

We salute the sages (*Ṛṣi*) who created *mantra*, knew man

tras, and lord of *mantras*› I will not like to remember the teachings of Divine words given by sages who created and knew *mantras*.

(८) यामृषयो मन्त्रकृतो मनीषिण अन्वैच्छन् देवास्तपसा श्रमेण।
तां दैवी वाचं हविषा यजामहे सा नो दधातु सुकृतस्य लोके।।
(तैत्तिरीय ब्राह्मण.२/८/८/१४)

I worship the divine word of *Vedas* by offering *Havi* which may place my soul in pious lokas. That word of *Vedas* was discovered by sages through labour and austerity.

(९) ऋषे मन्त्रकृतां स्तोमैः कश्यपोद्वर्धयत् गिरः।
सोमं नमस्य राजानं यो जज्ञे वीरुधां पतिः(ऋक्.९/११४/२)

O *Kaśyapa*! worship the *soma* which is enhanced by mantras created by sages. That *soma* nurtures plants. We respectfully salute that king variety of *soma* which may flow for *Indra*.

(6) Separate veda in each yuga-Vedas were created in each era by *Ṛṣis*-

(१) युगे युगे विदथ्यं गृणद्भ्योऽग्ने रयिं यशसं धेहि नव्यसीम्(ऋक्.६/८/५)

At the end of each era, *veda* was lost and at start of next era sages recreate different *vedas*

(२) युगान्तेऽन्तर्हितान् वेदान् सेतिहासान् महर्षयः।
लेभिरे तपसा पूर्वमनुज्ञाता स्वयम्भुवा।।
प्रति मन्वन्तरं चैव श्रुतिरन्या विधीयते।
ऋचो यजूंषि सामानि यथावत् प्रतिदैवतम्।। ऋषीणां तप्यतामुग्रं तपः परमदुश्चरम्।
मन्त्राः प्राहुर्बभूवुर्हि पूर्वमन्वन्तरेष्विह।(वायु पुराण अध्याय ५९)

At the end of *yuga vedas* with *Itihāsa* are lost. Then *Maharṣi* (great sages) discover them through austerity which was earlier known to *Svāyamhuva* (self born).There is separate *Śruti* (*Veda*) in period of each

was in earlier *Manu* period, is re-obtained and *Ṛk-yaju-sāma* are created as before.

(३) अष्टाशीति सहस्राणि ऋषीणामूर्ध्व रेतसाम् ।
प्रजावतां च पञ्चाशदृषीणामपि पाण्डव!
ब्रह्मकल्पे पुरा ब्रह्मन् ब्रह्मर्षीणां समागमे ।
लोक-सम्भव सन्देहः समुत्पन्नो महात्मनाम् ।।२ ।।
तेऽतिष्ठन् ध्यानमालम्ब्य मौनमास्थाय निश्चलाः ।
त्यक्ताहाराः पवनपा दिव्यं वर्षशतं द्विजाः ।।३ ।।
तेषां ब्रह्ममयी वाणी सर्वेषां श्रोत्रमागता ।
दिव्यासरस्वती तत्र स्वं बभूव नभस्तलात् ।।४ ।।(महाभारत, सभापर्व, अध्याय ११)

(*Bhīṣma* to *Yudhiṣṭhira*)-O *Pāṇḍava*! There are 88,000 sages whose energy was directed upwards (*Ūrdhvaretā*), and 50,000 householder sages. They all assembled in earlier *Brahmakalpa* to remove their doubt about creation of world. They did austerity for 100 *divya*-years (solar years for human life, or 360 years in astronomy) in deep meditation by remaining silent, foregoing food and remaining only on air. As a result of severe austerity, they heard the voice of *Brahma*. That divine *Sarasvatī* from sky appeared before them.

Vedas in word form are 4 parts called *Ṛk, Yajuh, Sāma, Atharva*, with 21, 101, 1000 (13 as per *sāma-tarpaṇa*), 9 (or 50) branches, their explanation *Brāhmaṇa* (*Brāhmaṇa*, *Āraṇyaka* =application, *upaniṣad* =settled principle), *Itihāsa*, *Purāṇa*, 6 limbs-*Śikśā* (instruction), *Kalpa* (practical work), *Vyākaraṇa* (grammer), *Nirukta* (formation and change of words due to 4 practices), *Chhanda* (measure of word and world), *Jyotiṣa* (astronomy of 3 parts-Cosmology, its effect on human and physical world). In addition, 6 *darśana*

(overall view, philosophy), *Rahasya* (Secret essence), *Vidyā* (separate techniques), *Śloka* (descriptive praise of individual), *Sūtra* (ephorism), *Vyākhyāna* (lecture), *Anu-vyākhyāna* (supplementary removal of doubt) are also vedas as they are necessary to make out the meaning (quote 12 at page 12, 3 at page 13). *Gopatha Brāhmaṇa* (part1, 2/9) also gives same description-
एवमिमे सर्वे वेदा निर्मिताः, सकल्पाः, सरहस्याः, सब्राह्मणाः, सोपनिषत्काः, सेतिहासाः, सान्वाख्यानाः, सपुराणाः, सस्वराः, ससंस्काराः, सनिरुक्ताः, सानुशासनाः, सानुमार्जनाः, सवाकोवाक्याः।
Thus all the Vedas were created with *Kalpa, Rahasya, Brāhmaṇa, Upaniṣat, Itihāsa, Anvākhyāna* (supplementary tells), *Purāṇa, Svara* (pronunciation), *Nirukta*, *Anuśāsana* (different disciplines), *Anumārjana* (supplementary explanation), and *Vākovākya* (Internal and external links of sentences).

Here there is difference between *Itihāsa* and *Purāṇa*. *Itihāsa* (history) is chronology of human civilisation. *Purāṇa* is scientific creation of world. Roughly it is same in each cycle, but redrafted in each era so it is called *purāṇa* (*purā+navati*=old becomes new). The chain is maintained by tradition of *Sūta* (thread)-who are preachers of *Purāṇa*.

All the explanatory matter is jointly called *Brāhmaṇa*- and both aspects are called *Veda*-
मन्त्रब्राह्मणयोर्वेदनामधेयम्।(आपस्तम्ब श्रौत सूत्र २४/१/३१)
मन्त्रब्राह्मणं वेद इत्याचक्षते। (बौधायन गृह्य सूत्र २/६/२)
आम्नायः पुनर्मन्त्राश्च ब्राह्मणानि च। (कौशिक सूत्र १/३)
I.e. *Mantra* (their collection), and *Brāhmaṇa* (explana tion)-both are jointly called *Veda*.

(7) Human *veda* or beyond-There is another dispute whether *Vedas* are human or super-human. Both views have been given in *Vedas*-they are complementary, not contradictory. In a sense, both are correct without offending the view of devotees who call it words of God, The same is stated about Koran, Torah and Bible also. However, formless, abstract, universal God cannot tell the words in same manner as they are told by man. If we take human mode of talk, then it is not told by God. It is told by God in a different sense. What is God and what could be his mode of talk ? This can be correctly specified only by a person who has listened to God. In one way, inner voice is called voice of God, because he is innermost and also beyond everything-

तदन्तरस्य सर्वस्य तदु सर्वस्य बाह्यतः। (ईशावास्योपनिषद्)

When we join outside world, God means three systems-Cosmic structure, physical world, and inner world. The unity of three can be called world of God.

When a man speaks, he expels breath, and after a pause takes in breath. Similarly, *Vedas* have been called breath of God (point 12 at page 12). God is the whole world, so his breath is the cyclic processes of universe at various levels. The universe as a whole is *Brahma*, identifiable motion is *karma* (work), cyclic motion is yajña which produces desired objects. These are indicated in *Gītā*, satrt of chapter 8. Our perception of *Brahma* engaged in cyclic production is called *Akśara*-

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्ट कामधुक्।१०।

अन्नाद्भवन्ति भूतानि पर्जन्यादन्न सम्भवः ।
यज्ञाद्भवन्ति पर्जन्यो यज्ञः कर्म समुद्भवः ।१४।
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षर समुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ।१५।(गीता, अध्याय ३)

While creating progeny, Creator created *Yajña* also and stated that it was the means of producing desired objects.

Sequence of creation is-*Akśara, Brahma, karma, yajña, parjanya* (cloud or prototype under formation), *anna* (grain, objects), beings-and *Brahma* is in all, so *Brahma* is in *yajña* always.

Vedas are called almost human as in *Mīmānsā-sūtras*-
वेदांश्चैके संनिकर्षं पुरुषाख्याः ।(१/१/२७)
अनित्यदर्शनाच्च।(२८)
उक्तं तु शब्दपूर्वत्त्वम्।(२९)
आख्याः प्रवचनात्।(३०)
परं तु श्रुतिसामान्यमात्रम्।(३१)
कृते वा विनियोगः स्यात्, कर्मणः सम्बन्धात्।(३२)

I.e. Vedas are almost human (27). This is due to seeing temporal also (28). There has to be word before speech (29). Teaching is by human tradition(30). Temporary descriptions are generalized (31). Actions of inanimate are linked by similarity of work of animates (32).

Human expressions have these defects-(1) They have personal bias, (2) Each man has ignorance, (3) Speech is affected by language, usage of a place or time, (4) There is gap between thought and expressed word, it can be only an approximate representation, (5) The meaning intended by speaker will not be the meaning understood by listener (communication gap), (6) Same thing can be expressed

differently as per context, technical words defined for each science, and level of knowledge of an era, speaker or listener, etc.

To make them impersonal, the following methods have been used-(1) The sage giving that knowledge (*mantra*) has to be impartial observer (seer). (2) To become seer, he has to rise above personal bias, anger, favour etc. and be in *samādhi* (equanamity-final stage of meditation). (3) There should be reception with same view, i.e. faith. (4) Different expresions should be united with definitions (*nirukta*), explanations (*Brāhmaṇa*), measures (*jyotiṣa, chhanda* etc.), demonstrated by action instruction (*Śikśā, kalpa* etc.), and unity of several words used for *Brahma* and its forms (*Brahma-sūtra*). (5) Average of views of several thinkers in different time and place. With these methods only, veda created through human *mantras* can be eternal and universal. Last such exercise was done by *Guru Arjunadeva ji* who compiled sayings of many sages of his era and recent past and united them in *Guru-Grantha-Saheb*, which is *Guru* after the tenth *Guru*. Its recitation is also called *Śabda*, which means *Veda*.

Puruṣa is also the consciousness of the whole world. Consciousness is seen as ability to create order or arrangement (*chiti*). The cause of *chiti* is *chetanā* (Consciousness). *Chetanā* is at each point and is *puruṣa* (residing in *pura* or structure) and the *Chiti* or design is *Śrī* (influence, spread in a region).

चितिरूपेण या कृत्स्नमेतद्व्याप्य स्थिता जगत्। नमस्तस्यै (७८) नमस्तस्यै(७९) नमस्तस्यै नमो नमः(८०)।(दुर्गा सप्तशती, अध्याय ५)

I.e. we worship the goddess who exists in the whole world as *chiti*.

In regeneration process, male is intrumental like a point only, its work is done in womb of female. So, point chetanā is *puruṣa* (male) and its creation in a field is female (*śrī*). In a single form, we do not get complete representation, so *Puruṣa* and *Śrī-sūkta* both combined explain the world. Thus, Veda is approximately *Puruṣa*. This is best possible representation of world but still it can not be taken as real world.

(8) *Jagnnātha* known from *Veda*-Lord *Kṛṣṇa* himself declares in *Gītā* that He is the ultimate knowable essence in the Vedas, creator of *Vedānta* (conclusion of vedas), only real knower of Vedas-

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम्।(१५/१५)

Brahma-sūtra also tells that *Brahma* is creator of everything and is known through *veda*s only-

अथातो ब्रह्मजिज्ञासा।(१/१/१)

Let us start with quest of *Brahma*.

जन्माद्यस्य यतः।(२)

Brahma is (defined to be) the ultimate source birth etc, (includes growth, maintenance, dissolution) of this world.

शास्त्रयोनित्वात्।(३)

The *Brahma* (as ultimate source) is known from scriptures (*Vedas*) only.

तत्तु समन्वयात्(४)

That knowledge of scriptures is from constructive meaning only (not by finding contradictions).

Thus, *Jagannātha* is known from harmonious construction

of all limbs of Vedas and other words of God received in continuation like-Torah, Bible, Quoran.

Thus, view of *Jagannātha* will be explained from Vedas exemplified by *Purāṇa, Brāhmaṇa*, other anciliary and similar texts. This method is also prescribed elsewhere-
इतिहास पुराणाभ्यां वेदं समुपबृंहयेत्। बिभेत्यल्पश्रुताद्वेदो मामयं प्रहरिष्यति।।
(महाभारत आदिपर्व, १/२६७)

I.e. Vedas should be explained with help of *Itihāsa* and *Purāṇas*. From little knowers (ignorant of anciliary texts), *Veda* itself is afraid that they will destroy it.

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Chapter-2

Jagnnātha as *Puruṣa*

1.Meaning of *Puruṣa*-*Puruṣa* is defined in several ways indicated by *Padma-purāṇa*.This verse is quoted by *Tridaṇḍī Swāmī* in his commentary on *Puruṣa-sūkta*, but not found in the version published under subsidy of *Rāṣṭrīya Sanskṛta Sansthāna*, Delhi.

पुं संज्ञे तु शरीरेऽस्मिन् शयनात्पुरुषो हरिः। शकारस्य षकारोऽयं व्यत्ययेन प्रयुज्यते।।
यद्वा पुरे शरीरेऽस्मिन्नास्ते स पुरुषो हरिः। यदि वा पुरवासीति पुरुषः प्रोच्यते हरिः।।
यदि वा पूर्वमेवासमिहेति पुरुषं विदुः। यदि वा बहुदानाद्वैविष्णुः पुरुष उच्यते।।
पूर्णत्वात्पुरुषो विष्णुःपुराणत्वाच्च शार्ङ्गिणः। पुराणभजनाच्चापि विष्णुः पुरुष ईर्यते।
यद्वा पुरुषशब्दोऽयं रुढ्या वक्ति जनार्दनम्।।

Pu means this human body, *Hari* sleeps in this so he is *Puruṣa*. In *Pu* (*ru*)+*śayana*, *ś* becomes *ṣ,* so the word has become *puruṣa*. Or, *Hari* exists in this body called *pura* (means town or any structure), so he is puruṣa. Or, *Hari* resides in this *pura*, so he is *Puruṣa*. Or, he was in beginning (*pūrva*) of all, so he is *Puruṣa*. Or, *Viṣṇu* is known as *puruṣa* because he donates every-thing. *Viṣṇu* is known as Puruṣa due to these also-*Pūrṇa* (complete), *Purāṇa* (*purā+navati*=old becomes new), or he is praised by *purāṇas*. Or, it is just an usage for *Viṣṇu*.

Paṇḍita Madhusūdana Ojha in his *Brahma-siddhanta* (Banarasa Hindu University, 1963, with hindi translation by Rajsthan Patrika Prakashana, Jaipur) has derived this word in 7 ways (verses 11/172-174)-

पुरु व्यवस्यन् पुरुधा स्यति स्वतस्ततः स उक्तः पुरुषश्च पूरुषः।
पुरा स रुष्यत्यथ पूर्षु रुष्यते स पूरुषो वा पुरुषस्तदुच्यते।।

धी प्राणभूतस्य पुरे स्थितस्य सर्वस्य सर्वानिपि पाप्मनः खे।
यत्सर्वतोऽस्मादपि पूर्व औषत् स पूरुषस्तेन मतोऽयमात्मा।।
स व्यक्तभूते वसति प्रभूते शरीरभूते पुरुषस्ततोऽसौ।
पुरे निवासाद्दहरादिके वा वसत्ययं ब्रह्मपुरे ततोऽपि।।

Vedic derivations of the word *Puruṣa*-(1) *Purudhā+syati*=It is the fist and active in various ways of creation. Verb *Ṣo* means to engage in a profession, by suffixes *vi* and *av* it becomes *syati*. It is called *puruṣa* or *pūruṣa* also. (2) *Purudhā+syati =puruṣa* also means that he himself becomes many formed. (3) *Purā+ruṣyati=Puruṣa. Ruṣ*=to kill or destroy, show anger. Delimitation of infinite *rasa* is to kill it. Creation occurs by that process. (4) *Purṣu+ruṣyate*=it encloses in *puras*, so it is *pur+ruṣa=puruṣa*. (5) *purā+auṣat*=it burns the covers of *māyā* within itself. (6) *Pure+vasati=puruṣa* (*va* becomes *u*), i.e. it resides in *pura*. This is the most common derivation. (7) *Pura* means both visible world, and the *rasa* (uniform material of world) which is *pura* or place of *Brahma*. The space of consciousness is called *dahara*. This can be a point space or any large space under consideration.

2. *Jagannātha* as *puruṣa*-*Jagannātha* has clearly been called *Puruṣa* at several places, Some examples are-

तत्र गत्वा जगन्नाथं वासुदेवं वृषाकपिम्।
पुरुषं पुरुषसूक्तेन उपतस्थे समाहितः।(श्रीमद्भागवत पुराण १०/१/२०)

(Earth and Devas went to lord *Viṣṇu* for freeing it from suppression of *Asuras*). On reaching there, they worshipped *Jagannātha*, who is *Vāsudeva* and *Vṛṣākapi* also, by *Puruṣa-sūkta.*

अथवापुरुष सूक्तेन पुरुषं नित्यमर्चयेत् (अग्नि पुराण)

Or, *Puruṣa* should be daily worshipped with *Puruṣa-sūkta*.

स एव वासुदेवोऽयं साक्षात्पुरुष उच्यते ।
सर्वलोकपतिः साक्षात्पुरुषः प्रोच्यते हरिः ।
तं विना पुण्डरीकाक्षं कोऽन्यः पुरुष शब्दभाक् ।।(नरसिंह पुराण)

That *Vāsudeva* only is called visible *Puruṣa.* Lord of all *lokas -Hari* is called visible Puruṣa. Except that Being with eyes like *Puṇḍarīka* bird, who else is fit to be known as *Puruṣa* ?

पुरुषस्यांशसम्भूतं त्वां वयं निरणैष्महि (हरिवंश पुराण)

We are sure that you (Lord *Kṛṣṇa* in human incarnation) have appeared as essence of that *Puruṣa* only.

पुरुषः स विभुः कर्ता सर्वलोक पितामहः । धर्मसंस्थापनार्थाय प्रजज्ञेऽन्धकवृष्णिषु ।
पुरुषं विश्वकर्माणं हंसं नारायणं विभुम् । नारायणस्तु पुरुषो विश्वरूपो महाद्युतिः ।
चतुर्विभक्तः पुरुषः सः क्रीड़ति यथेच्छति(महाभारत,शान्तिपर्व ३५१/२०-२२)

That *Puruṣa* is controller, doer and grandfather of all lokas (worlds). To re-establish *dharma,* he created himself among *Andhaka* and *Vṛṣṇi* families. *Puruṣa* is Creator, *Hamsa* (=swan, flow of prāṇa or energy), *Nārāyaṇa* (living in source material of world created from that *Nara,* so termed as *nāra* or uniform like water) and Lord. That *Nārāyaṇa* is the *Puruṣa* who is in form of world most radiant. That *Puruṣa* plays as per his will by dividing himself in 4 parts (*Parātpara, Avyaya, Akśara, Kśara*)

युगान्तशेषं पुरुषं पुराणं तं वासुदेवं शरणं प्रपद्ये ।
(महाभारत शान्तिपर्व, गजेन्द्रमोक्ष, ७५)

We seek the shelter of that *Vāsudeva* who is the first-born (*purāṇa*) and who remains even after end of *yugas* when world is dissolved in root source.

महतस्तमसःपारे पुरुषं ह्यतितेजसम् ।(महाभारत शान्तिपर्व, भीष्मस्तव, ४३)

That Puruṣa is the Greatest, beyond the darkness enveloping brightness of stars etc and who is extemely radiant.

अव्ययः पुरुषः साक्षी। (विष्णु सहस्रनाम,२)

He is *Avyaya* (indestructible), *Puruṣa* and *Sākśī* (seer of everything).

सनातनस्त्वं पुरुषो मतो मे ।(गीता ११/१८)

(*Arjuna* praying lord *Kṛṣṇa*)-In my view you are the eternal *Puruṣa.*

त्वमादिदेवः पुरुषः पुराणः। (गीता ११/३८)

(same)You are the First *deva*, *Puruṣa* and *Purāṇa*(first born).

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम्।(गीता १०/१२)

That *Puruṣa* is eternal, Radiant, First *deva*, Unborn and Lord.एष वै पुरुषो विष्णुर्व्यक्ताव्यक्तः सनातनः।(शंखस्मृति, अध्याय ७)

That *Puruṣa* only is *Viṣṇu* (enclosing everything), Apparent and Abstract both, and Eternal.

स्वहृदयपद्मस्यावाङ्मुखस्य मध्ये दीपवत्पुरुषं ध्यायेत् ।(विष्णुस्मृति, अध्याय ९८)

That *Puruṣa* is to be meditated in centre lotus of heart like glow of lamp.अनेन विधिना कृत्वा स्नपनं पुरुषस्य तु।
दत्वा पायसमन्नं च शेषं परिसमापयेत्।(बौधायन सूत्र, विष्णवाराधन)

By this method *Puruṣa* is worshipped by offering bath and ends with offer of rice cooked in milk.

पुरुषं ह नारायणं प्रजापतिरुवाच।(शतपथ ब्राह्मण)

Prajāpati (creator) stated that *Puruṣa* only is *Nārāyaṇa.* इमे वै लोकाः पूरयमेव पुरुषो योऽयं पवते सोऽस्यां पुरि शेते तस्मात्पुरुषः(शतपथ ब्रा.१३/६/२/१)He is *Puruṣa* because-(1) He fills (*pūraṇa*) these lokas, visible worlds, (2) He purifies or moves in it (verb *Pava* means to purify, to move=air), (3) He

resides in the *Pura* or the structures of world.

ऋतं सत्यं परं ब्रह्म पुरुषम्।(तैत्तिरीय आरण्यक १२)

That *Brahma* is Ṛta (spread existance), *Satya* (Pointed truth or existance), Para (beyond world), and *Puruṣa.*

पुरुषो ह वै नारायणोऽकामयत्।(नारायणोपनिषद्, १)

That *Puruṣa* only is *Nārāyaṇa* who desired (to create).

वेदाहमेतं पुरुषं ।(श्वेताश्वतर उप.३/८)

We know Him as *Puruṣa.*

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः।
(श्वेताश्वतर उप.३/१३)

That *Puruṣa* is internal Being and is always within heart of living beings in size of thumb.

सहस्रशीर्षा पुरुषः।(श्वेताश्वतर उप.३/१४)

Puruṣa is of thousand heads (sources).

योऽसावसौ पुरुषः।(बृहदारण्यक,५/१५/१)

That *Puruṣa* is That.

तस्य हैतस्य पुरुषस्य रूपं यथा महारजनं वासः।(बृहदारण्यक,२/३/६)

That (formless) *Puruṣa* has form as if cloth is dyed with turmeric.

य एष चन्द्रमसि पुरुषो दृश्यते ।(छान्दोग्य ४/४/१२/१)

In moon also That *Puruṣa* is seen (as centre of consciousness)

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते।(छान्दोग्य १/१/७/५)

That *Puruṣa* is seen with internal eyes.

य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते।(छान्दोग्य १/१/६/६)

That *Puruṣa* is seen in bright (golden) within *Āditya* (initial form of universe at various levels).

परात्परं पुरुषमुपैति दिव्यं ।(मुण्डकोपनिषद् ३/२/८)

Finally, one attains the *Parātpara* (beyond the *Para* or boundary of world) *Puruṣa* who is *divya* (radiant).

3. *Aja* of 4 feet-*Brahma* has been called *Aja*, i.e. unborn as all are born from him only, there is no body to create Him. *Aja* also means goat, because both are 4 legged. As *Brahma* is without birth, goat birth is worthless and is commonly killed for its meat.

अजामेकां लोहितशुक्लकृष्णां, बह्वीः प्रजाः सृजमानां सरूपाः।
अजो ह्येको जुषमाणोऽनुशेते, जहात्येनां भुक्तभोगामजोऽन्यः।।
(श्वेताश्वतर उप. ४/५)

There is one *Ajā* (unborn female i.e. *Prakṛti*=nature), who gives birth to many creatures of similar forms by its 3 colours-red, white and black. One aspect of *Aja* (unborn creator) is enjoying *Prakṛti* and is in slumber. The other aspect of *Aja* is detached from *Prakṛti* and has left all enjoyments. Similar verse is in *Aitareya āraṇyaka* and quoted with some change by *Śrī Vāchaspati Miśra* at start of his *Sāṅkhya-tattva-kaumudī* commentary on *Sāṅkhya-kārikā*, both given below.

अजामेकां लोहितशुक्लकृष्णां, बह्वीं प्रजां सृजमानां सरूपाम्।
अजो ह्येको जुषमाणोऽनुशेते, जहात्येनां भुक्तभोगामजोऽन्यः।।
(ऐतरेय आरण्यक १०/१२/५)

अजामेकां लोहितशुक्लकृष्णां, बह्वीः प्रजाः सृजमानां नमामः।
अजा ये तां जुषमाणां भजन्ते, जहात्येनां भुक्तभोगां नुमास्ताम्।।
(वाचस्पति मिश्र द्वारा सांख्यकारिका की तत्त्वकौमुदी टीका का मङ्गलाचरण)

In Islam also, there is a famous festival called *Bakrid*, which means worship (*Id*) of God (*Bakar*). This had started with Prophet Abraham who gave his own sacrifice. Self sacrifice means offering one leg of the four footed *Bakar*

(*Aja*) to the other leg in succession. But in practice, it has become killing of goats and eating their meet. *Bakar* also means both- God and goat (in India) or sheep (in Arab). Similarly, in English, origin of word God is Gott in German which also means goat.

In Hindu (*sanātana*) religion also, there are are 6 bali (offering), one of which is of *Chhāga* (goat). Here, *chhāga* is mental trend in man like goat which is to be removed by this. The *mantra* is-

ॐ छाग त्वं बलिरूपेण मम भाग्यात् उपस्थितः। सर्वरूपिणं बलिरूपिणम्।

Here, *chhāga* is common sexual urge centered at *Svādhiṣṭāna* (*chakra* at base of spine). The urges common to man and animal are stored in gross, finer and causal bodies for100 lives, older are not evident. This is to be destroyed by *bali. Bali* also is form of Śiva (*sarva*) who controls *paśu* (animal) instincts, and called *Paśupati.* He had cut the head of *Dakśa* when he was trying to do *yajña* without *Śiva* and fixed head of goat on his body (*Śiva-purāṇa*). His priest *Śukra* also was given beard of goat which is still popular in Islam who are followers of *Kavi* (Kaaba) *Śukra.* This increases *bala* (power), hence called *bali.*

At the time of *Buddha* incarnation also, offering of goats was very common in name of *yajña.* This aspect of vedic interpratation was opposed by him as stated by *Jayadeva*-

निन्दसि यज्ञविधेरहह श्रुतिजातम्। सदय हृदय दर्शित पशुघातम्।
केशव धृत बुद्ध शरीरं, जय जगदीश हरे।

I.e. *Keśava* (God) took *Buddha* form to decry killing of animals in name of *yajña* out of compassion.

Puruṣa is of 4 parts of which 1 is visible and 3 are

abstract-

पादो ऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ।

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः ।(पुरुष सूक्त ३,४)

I.e. all the world and beings are its (of *Puruṣa*) 1 quarter, the remaining 3 are eternal (*amṛta*) in sky.

Three parts of the *Puruṣa* are upwards and the remaining part appears as world.

The final source which is one and indivisible is without any distinction, hence can not be described. The remaining three parts are described. The visible world or beings are *kśara* (decaying), its functional identity is called *akśara* (non-decaying). The part of a body which is interacting with surroundings is *avyaya*, which is chain of transformation. In this sum total of (body+surrounding) remains the same, so it is called *avyaya* (inexhaustible). Since this is beyond the first 2, it is called *para*. The Primary source is beyond *para* also, hence called *parātpara*. (Gītā.15/15-17)

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च । क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ।

उत्तमः पुरुषस्त्वन्यःपरमात्मेत्युदाहृतः । यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ।।

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः। अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ।

I.e.there are two *puruṣa* in the world-*kśara* and *akśara*. All beings are *kśara* and the hidden identity is *akśara*. Highest *puruṣa* is different and is called *Paramātmā* who enters the three *lokas* and looks after them. That is *Avyaya* (in-exhaustible) and *Īśvara* (Controller of all). As I (*Avyaya*) am beyond *Kśara* and superior to *Akśara* also, I am defined to be *Puruṣottama* (Highest *Puruṣa*) in *Loka* (literary) and *Veda* (scientific) languages-both existing together.

of *Puruṣa* which is eternal-

पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ।(पुरुष सूक्त, २)

Whatever exists or will be created is *Puruṣa* only. That is Eternal (*Amṛta*) above (i.e. as source), controller and is reached by starting from the gross body at the bottom.

4.*Puruṣa* parts and time- Time (*Kāla*) is defined as the perception of change in forms of *puruṣa* occuring by action of *Māyā* (Boundary) created in the uniform ocean of *Rasa*. In astronomy, time is defined as of two types-*Nitya* (eternal) and *Janya* (created)-

लोकानामन्तकृत्कालः कालोऽन्यः कलनात्मकः ।
स द्विधा स्थूल सूक्ष्मत्वान्मूर्त्तश्चामूर्त उच्यते (सूर्य सिद्धान्त १/१०)

Kāla (time) of one type destroys the world and the other type is measurable and calculated. This is of two types-*sthūla* (gross) which can be perceived and the other is micro which can be inferred but not perceived. *Gitā* defines another *kāla* which is unchanging-*akśaya*. The highest *kāla* like *Parātpara* is beyond description as it has no distinction. Eternal time decays the world and indicates *kśara puruṣa*-

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो, लोकान्समाहर्तुमिहप्रवृत्तः । (गीता ११/३२)

Here, the first part gives definition of *Nitya-kāla* (eternal time)- This time increases in the direction of decay of world. Second part looks similar but it gives the current work of lord *Kṛṣṇa* that he was engaged in dissolution of the people (*Loka* means world and people both)

कालः कलयतामहम् (गीता १०/३०)

This is definition of *Janya Kāla* (generated time)-I am the

time which is used in calculations (i.e. in equations of physics) अहमेवाक्षयः कालो धाताहं विश्वतोमुखः(गीता १०/३३) =This is definition of Akśaya-Kāla (invariant time)-I am invariant time, holder of world and source of world structures.

Nitya kāla (eternal time) is called thermodynamic arrow of time in modern physics-Second law of Thermodynamics is stated in many ways. Heat energy is equivalent to work as per the first law, but all the heat energy is not available. Another implication is disorder (called Entropy) always increases in any natural process. From fire, smoke is dispersed in air which increases disorder; but the reverse can never happen-dispersed smoke can not re-assemble at source of fire. Processes of nature are irreversible. A man can slowly become old, but old man does not become young. A fruit can ripen, but ripe fruit does not become unripe. Thus, a state of any object gone once, does not return. Thus, this time is same as death. Each state of an object dies continuously and finally its identity vanishes.

Though all the beings die slowly and finally vanish, they do their work and retain the identity till they are alive. A man changes from child to youth and the becomes old. There is change every minute, but he thinks himsef to be the same person. For others also, his identity is same. The unseen identity is *Kūṭastha* (i.e. at mountain top). A mountain is named after its top, similarly man retains its name, identity in spite of continuous change. The regular work of a being or a system is

as per time cycles which regulate the work. The periodic events of nature are measured and they are also guide for our routine-**1.Day**-Axial rotation of earth-daily food, sleep, work cycle. **2. Monthly** Synodic revolution of moon-Monthly cycle in women, mental conditions as per phases of moon (origin of word lunatic), worships on 11th day of lunar month etc. **3.Year**-Revolution of earth around sun-Seasonal cycle, agriculture, finacial, educational sessions etc.

The natural clock formed by motion of sun/moon is copied in watches-minute hand moves 12 cycles when hour hand moves 1 cycle. Moon has 12 synodic revolutions when sun has 1 apparent rotation. Artificial vibrations of quartz crystal, pendulum etc. are also used to measure time. This measurable time only is used in equations of physics. But there is a problem. Time in mechanics depends on the frame of observer. But in electromagnetic equations, velocity of light does not change with speed of observer. There is still doubt whether the time in mechanics and electromagnetic theory should be taken as same. In all models of 10 dimensional string theory, there is a time dimension and another time-like dimension. Being the most difficult to understand, *Kṛṣṇa* calls himself as measurable time.

As part of surrounding, man takes and expels many things but the sum total remains the same. If we see the totality, there is no change in the state and we do not perceive passage of time. This is called conservation laws of 5 types in physics-(1) Conservation of mass, (2)

Conservation of energy, or sum of mass+energy in quantum mechanics, (3) Conservation of Momentum, (4) Conserva- tion of Angular momentum, (5) Conservation of spin or charge in quantum mechanics. The invariant *puruṣa* also has 5 *kalā*, but defined differently.

Thus, the comparison of *Puruṣa* with *Kāla* is-

Puruṣa	***Kāla***	**Name in Physics**
Kśara	*Nitya*	Thermodynamic arrow of time
Akśara	*Janya*	Time in equations of physics
Avyaya	*Akśaya*	Conervation laws
Parātpara	*Parātpara*	Abstract homogenous source of world

5. Examples of *Puruṣa*-*Puruṣa* normally means man, but in technical sense, it includes not only women but all living and non-living beings, cosmic and micro structures. This is explained by examples of human and inanimate beings which show that same thing is viewed in 4 ways, some of which are visible and some abstract.

(1) Man-This includes women also.

(a) *Kśara*- Gross physical body seen from outside, felt or measured is *kśara puruṣa* which is constantly changing.

(b) *Akśara*- Despite continuous change, a man is identified by same name from birth to death. For himself and for others, he remains the same person. He does his works in cycles of day, month and year and maintains the same general personality.

(c) *Avyaya*-Man as a part of the surroundings is constantly getting something fom outside and releasing from its body. Intake and output can be matter, energy, heat, light etc. In that sense it is created by material from

surrounding. Surrounding is called sea and its material are wood. Physical body of man is formed by organic matter produced by plants, so its class *Jagannātha* is called *dāru-brahma* (made of wood) and that wood comes from sea-**अदो यद्दारु प्लवते सिन्धोः पारे अपूरुषम्। तदारभस्व दुर्हणो तेन गच्छ परस्तरम्।**(ऋक् १०/१५५/३)

(*Sāyaṇa*-commentary)-That wooden idol (of *Jagannātha*) made without human effort exists on coast of ocean (in great land of *Utkala*). Worship that idol, which is not destroyed by anybody. On its support only, one can achieve the highest state. A similar verse is in *Śākala* branch of *Ṛk*-**यद्दार्वमानुष सिन्धोस्तीरे तीर्णं प्रदृश्यते। तदालभ्याथ परं पदं प्राप्नोति दुर्लभम्** (शाकल शाखा ८/८/१३/३)

The wooden super-human idol (of *Jagannātha*) seen at sea coast gives highest state on its worship.

Avyaya puruṣa is chain of transformations of that body. Our body at present moment has arisen from the body at previous moment. The chain is called a tree-its root is called source at the top, intermediate stages are branches and final product is called fruit (this means fruit of a tree or result of an action-both in sanskrit and in english)-

ऊर्ध्वमूलमधःशाखमश्वत्थं प्रहुरव्ययम्।छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित्। (गीता १५/१, योगशिखोपनिषद् ६/१४)

उर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः।(कठोपनिषद् २/३/१)

The tree with roots at top and branches downwards is called eternal tree (*Aśvattha=a+śva+ttha. Śva=* tomorrow, *aśvattha* is that which will not remain tomorrow. has been called Apple in Bible. But this *aśvattha is eternal*).It also means *pippala=pib+phala*=fruit in which

there is desire. *Pippala* hs been called Apple in Bible. Apple also means application of mind). The bodies enclosed in a (*Chhanda*) are (transient) like leaves. Only the person knowing this eternal tree can know the *vedas*. Thus physical body is *kśara*, personality in a life is *akśara*, chain of lives or changes in same life is *avyaya puruṣa*.

(d) *Parātpara*-The above three are individuals, separate for different persons. *Parātpara* is same for all men, animals, inanimate, cosmic and micro particles. All are made up of same electron protons etc. and finally all matter particles are same as energy. *Kśara* is with form, other three are formless.

(2) Tree-(a)*Kśara*-The structure of plant is *kśara puruṣa*. (b) *Akśara*- The state of a plant from its birth to death is *akśara puruṣa*.

(c) *Avyaya*- Intake of minerals, water, air from surrounding and output of leaves, fruit, wood etc. is called *avyaya*.

(d) *Parātpara* is same for all.

(3) River-(a) *Kśara*- Physical form of water flow is *Kśara*. It increases in floods and declines in summer.

(b) *Akśara*- The identity of flow channel is same for all seasons. Whether it dries or changes course, it is called the same river.

(c) *Avyaya*- The water cycle starting from evaporation of sea water, formation of rains and channelizing of rain water through river from its source to sea is *avyaya puruṣa*.(d) *Parātpara* is same for all.

6. Examples from *Gītā*-In different contexts, different puruṣa are described. By considering them same,

there is a lot of confusion. At one place, *Gītā* says that *ātmā* cannot be destroyed, at other place it tells about killing *ātmā*- (*ātma-hatyā*). At single place also separate *puruṣa* are mentioned-हतो वा प्रप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्। तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चय:(२/३७)

If killed, you will go to heaven. On winning, you will enjoy the earth. So arise for war wiith determination. Here, the killed person is *kśara*, the person winning war and enjoying earth is *akśara*, and the person going to heaven is *avyaya*.

Examples of 4 types of *puruṣa* in *Gītā* are given below-

(1) *Kśara*-Here I, you, body etc. indicate *akśara puruṣa*-

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन (१/३५)

Even if I am killed, I do not want to kill them.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणय:।(१/४५)=If they attack me who is without weapons and not fighting.

गुरून हत्वा.... हत्वार्थकामांस्तु (२/५)

By killing elders... Desirous of killing me.

यानेव हत्वा (२/६)-By killing whom.....

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा (२/१३)

As there is infancy, youth, and old age in body....

जातस्य हि ध्रुवोर्मृत्युर्ध्रुवं जन्म मृतस्य च (२/२७)=Born person definitely dies, dead is definitely reborn (as *avyaya*).

अव्यक्तादीनि भूतानि व्यक्त मध्यानि भारत (२/२८)

All beings exist in middle only, before and after, they are non-existant.

शारीरं केवलं कर्म (४/२१)-Actions are by body only.

नव द्वारे पुरे देही (५/१३)-Body has 9 gates.

पश्य मे पार्थ रूपाणि (११/५)

O *Pārtha* ! see my forms.

दृष्ट्वा हि त्वां (११/२४)

After seeing you....

मयैवैते निहताः पूर्वमेव (११/३३)

They have been killed by me already.

दृष्ट्वेमं मानुषं रूपं (११/५१)

Seeing this human form of yours.

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते (१३/१)

O son of *Kuntī* ! This body is called field.

क्षरः सर्वाणि भूतानि (१५/१६)

All beings are *kśara.*

कर्शयन्तः शरीरस्थं... (१७/६)

(Elements) within the body pull (towards desires etc.).

न हि देहभृता शक्यं (१८/११)

Persons with body sense cannot (leave bondage of *karma*).

सर्वभूतेषु येनैकं... अविभक्तं विभक्तेषु (१८/२०)

Which is one among all beings..... indivisible among different objects.

(2) *Akśara puruṣa*- I, we, names indicate personality-

मामकाः पाण्डवाः-(१/१)

Sons of mine and *Pāṇḍu*...

मदर्थे त्यक्त जीविताः(१/९)

Persons leaving their lives for me....

माधवः पाण्डवश्चैव (१/१४)

Mādhava and *Pāṇḍavas* too ......

अनाशिनोऽप्रमेयस्य (२/१८)

Who is without end and measure, his .....

न जायते मृयते वा कदाचिन्नायं भूत्वा भविता वा न भूयः।
अजो नित्यं शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे।। (२/२०)

Ātmā is neither born nor dead, it is neither created nor exists nor it will change in future. It is unborn, eternal, oldest. It neither kills nor is killed in the destroyed body.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः। (२/२३)

Weapons do not cut, nor fire burns it (*ātmā*). It is not wet by water, nor dried by air.

देही नित्यमवध्योऽयं...(२/३०)

Resider in body can never be killed.

तस्मादुत्तिष्ठ कौन्तेय..... (२/३७)

So arise, o son of *Kuntī.*

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव (२/५४)

What is the language of man having equinamity and in *samādhi* (in union with supreme).

तस्यां जागर्ति संयमी (२/६९)

Self controlled man is awake (where others are sleep-ing).

ब्रह्माक्षर समुद्भवम् (३/१५)

Brahma (matter) is evolved from *Akśara.*

अहङ्कार विमूढ़ात्मा कर्ताहमिति मन्यते (३/२७)

A person blinded by pride thinks himself to be doer.

पापं चरति पूरुषः (३/३६)

Puruṣa (*akśara*) commits sin.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्य परं मनः।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः (३/४२)

Indriya (organs of action and sense) are *parā* (beyond matter), *mana* (mind) is beyond that. *Buddhi* (logical thought) is beyond mind. Beyond mind is that (*akśara*).

विद्याविनय सम्पन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः।(५/१८)
Paṇḍita (learned) thinks all as equal-a *brāhmaṇa* with knowledge and courtsey, a cow, elephant, dog, and out-caste.
आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन। (६/३२)
The person (*akśara*) who sees equal by comparing with self-O *Arjuna* !
अक्षरं ब्रह्म परमं (८/३)
Akśara Brahma is supreme.
तस्मात्त्वमुत्तिष्ठ (११/३३)
Therefore, you (*akśara*) arise.
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः।(१३/१)
The *puruṣa* who knows the body is called *kśetrajña* (knower of the field).
कूटस्थोऽक्षर उच्यते (१५/१६)
Hidden identity is called *akśara*.
यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः (१८/७८)
Where *Kṛṣṇa*-master of *yoga* and *Arjuna*-master of weapons are present.
(3) *Avyaya Puruṣa*- This is chain of transformation in same body or successive births.
नरके नियतं वासो। (१/४४)
Destined to stay in hell.
वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही।।(२/२२)
As a man changes old clothes for new, he (*avyaya*) leaves old body and adopts the new.
जातस्य हि ध्रुवोर्मृत्युर्ध्रुवं जन्म मृतस्य च (२/२७)

Born person (*avyaya*) definitely dies, and dead is re-born.

अन्नाद्भवन्ति भूतानि..... (३/१४)

Beings are created from food (Transformation is *avyaya*).

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन (४/५)

There were many lives of mine (of *Kṛṣṇa*) and yours *Arjuna*.

ब्रह्मैव तेन गन्तव्यं (४/२४)

Brahma only is his destination.

बहूनां जन्मनामन्ते (७/१९)

After many lives.

यः प्रयाति स मद्भावं (८/६)

Who departs with mind in Me.

प्रयाण काले मनसा चलेन (८/१०)

At time of departing (from world), mind is mover.

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते (८/१६)

After reaching me, there is no re-birth.

योगी परं स्थानमुपैतिदिव्यं। (८/२८)

Yogī attains the supreme divine place.

ते तं भुक्त्वा स्वर्ग लोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति। (९/२१)

After enjoying grand heavens, they return to mortal world after exhausting their good deeds.

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम्।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित्।(१५/१)

The reverse tree with roots above and branches downwards is called *Avyaya* (eternal) *Aśvattha* (*Pīpala* tree-Apple of Bible), whose leaves are *chhandas* (limited in a boundary form). Only knower of this tree can understand the *Vedas*.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः।१५/१७)

who enters the three *lokas* and controls and maintains as *Avyaya Īśvara* (lord).
यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः।(१५/१८)
As I (*Avyaya*) is beyond *Kśara* and superior to *Akśara* also, I am the first (*prathita*) or *Puruṣottama* (Highest *Puruṣa*) in *loka* (language of talk) and in *Veda* (Science)-existing together.
(4) *Parātpara*- This is final oneness and beyond any description.
आश्चर्यवत्पश्यति कश्चिदेनं आश्चर्यवद्वदति तथैव चान्यः।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित्। (२/२९)
Some see it with surprise, some others talk or listen to it with surprise, but none can know it even after listening.
अध्याय १० तथा ११ में विभूति तथा विश्वरूप -All descriptions of greatness in chapter 10 and World form in chapter 11 are *Parātpara*.
मय्यावेश्य मनो ये मां नित्ययुक्त उपासते (१२/२)
Those whose mind is constantly engaged in me and always remain with me and worship.
मयि चान्यन्ययोगेन भक्तिरव्यभिचारिणी।(१३/१०)
With unwavering devotion and sole atachment with me ...
ममैवांशो जीवलोके।(१५/७)
All beings are my part.
ईश्वरोऽहमहं।(१६/१४)
I am the *Īśvara* (Lord).
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे।(१८/६५)
Set mind in Me, be My devotee, work for Me and salute

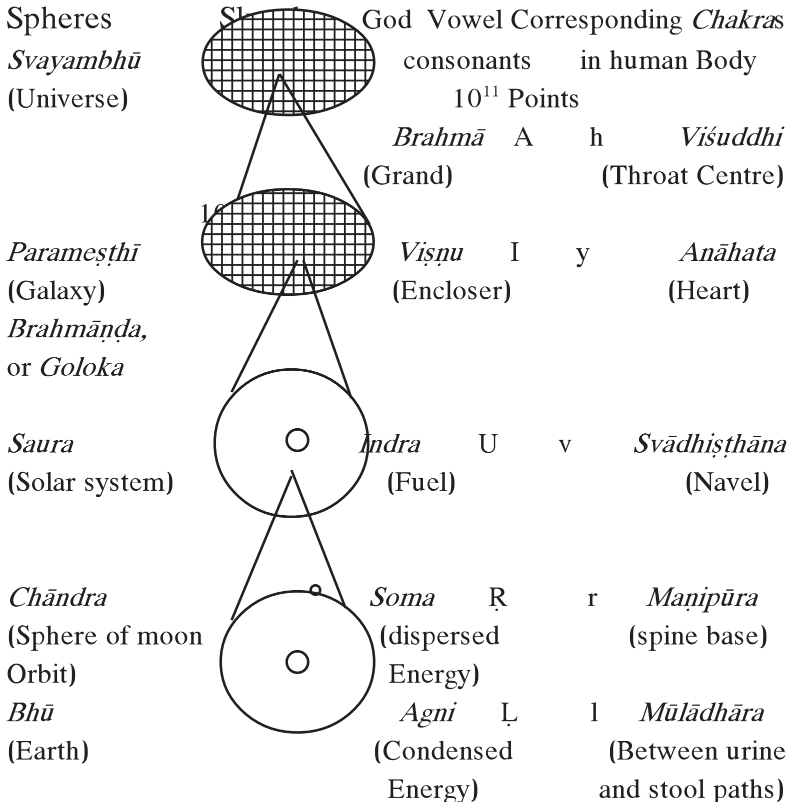
Me, then you get Me and be My favourite.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज।
अहं त्वां सर्व पापेभ्यो मोक्षयिष्यामि मा शुचः।(१८/६६)

Leave all attempts and come to My shelter. I will clear you from all sins, do not worry.

7. Reverse tree- As per *Saundarya laharī*

9



Explanations-(1)Three trees-There are three reverse trees-Cosmological (*ādhidaivika*), Physical (*ādhibhautika*), Human (*ādhyātmika*). Human tree is exact image of cosmologial tree. Physical tree is map of cosmic tree and a

combination of various human trees.These three systems are mentioned at start of *Gītā* chapter 8

(2) Reverse tree-Tree is sequence of creation. The source is called root and up. Streams of changes are branches. Physical products are leaves enclosed within boundary (*chhanda*). Final consumable is fruit. While the chain of transformation is permanent like tree, the products are transient like leaves. The total of mass, energy, momentum etc. remain constant in a change, so it iscalled *avyaya* (*vyaya*= spending, prefix *a* is its reverse). It is called *Aśvattha*- *śva*=tomorrow, *a*=not, *ttha*= remain. No object will remain in future, so it is *aśvattha*. But tree of change is permanent *aśvattha*. *Aśva* =horse, in general it means driving force like see-winds, engines of vehicles and machines. The force and motion causing change in universe is also *aśva*. The chain in that *aśva* is *aśvattha*.

(3) 5 Elements-As per nature of matter the 5 stages of creation are like 5 elements-*Svayambhū* (=self created) is very rare matter like *ākāśa* (sky), motion starts from galaxy, so it is *vāyu* (air). Its point is sun which is burning like fuel, so it is *Indra* (*indha*=to burn). As radiation, *Indra* is everywhere and is transformed into all objects, so Sun is *ātmā* (soul) of universe. In solar system, zone near earth has balanced energy and matter, so it is *soma* (spread matter or energy) indicated by sphere containing moon orbit. Last product is earth which is dense matter, so it is called *Agni* (=fire, i.e. dense matter; dense heat energy is normally called *agni*).

(4)Two sources-Original source of all is *Brahma* which is

rasa i.e. uniform or homogenous (same in all places), isotropic (same in all directions) and steady (same in all times). Three way sameness is called *tri-satya*. There are many or thousand ways of creation from that, so it has 1000 branches called *Balśā*. Its image in human body is *chakra* of 1000 edges (*sahasrāra*) at crown of head. Creation started by desire. That *mana* (mind) was in vacuum, so it is called *Śvovasīyasa* (living in vacuum) *mana* (mind). Its image in human body is centre of brain called *Ājñā* (command) *chakra*. because it directs our actions. Sequence of creation is-

असद्वा इदमग्र आदीत्। ततो वै सदजायत। तदात्मानं स्वयमकुरुत। यद्वै तत्सुकृतं रसो वै सः। रसं ह्येवाय लब्ध्वाऽऽनन्दी भवति(तैत्तिरीय उप.२/७/१,२) सोऽकामयत्। बहुस्यां प्रजायेयेति।... तत्सृष्ट्वा तदेवानुप्राविशत्।(२/६/४) तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः। आकाशाद्वायुः। वायोरग्निः। अग्नेरापः। अद्भ्यः पृथिवी। (२/१/३)

In beginning there was *asat* (in-tangible) only. From that arose *sat* (which can be felt or observed). Then He made himself. He is *rasa* (uniform matter) only. On getting *rasa*, one feels happy, so *rasa* means *ānanda* (happiness) also (2/7). He desired. I should become many by creation... After creation, He entered in it (2/6/4). From Him, the Supreme soul, was created sky (*ākāśa*). From sky arose *vāyu* (air, motion). From *vāyu*, arose *āpah* (water=dispersed matter or *soma*). From *ap* was created *Pṛthivī* (solid condensed matter, earth)-(2/1/3)

(5) 5 *Agnis*-Final stage earth is called *padma* (=lotus) because it is place of *pada* (foot) which is lowest or last in body. As final condensation, this is *agni* (fire), but in

general, all the stages are contractions from formless rare matter, so they are *agni.* Among these 5 *agnis*, we do not feel the changes in *Svayambhū* and *Parameṣṭhī maṇḍalas*, being very large and of long periods. We perceive the joint effects of sun, moon and earth, so they are called three eyes of *Śiva.* These 3 *agnis* are called *Nāchiketa* (mixed), *chiketa*=distinct-

ऋतं पिबन्तौ सुकृतस्य लोके, गुहां प्रविष्टौ परमे परार्द्धे ।
छायातपौ ब्रह्मविदो वदन्ति, पञ्चाग्नयो येच त्रिणाचिकेताः(कठ.उप.१/३/१)

Persons drinking *Ṛta* (doing right) and with good deeds in this world, go to the largest *guhā* (cave) of size of 10^{17} (*parā*) yojanas. The universe is called mix of shadow and light by knowers of *Brahma.* There are 5 agnis out of which 3 are *Nāchiketa* (mixed).

अग्निर्मूर्द्धा चक्षुषी चन्द्रसूर्यौ, दिशः श्रोत्रे वाग्विवृताश्च वेदाः(मुण्डक. २/१/४)

Agni (fire) is forehead (third eye of *Śiva* there), two eyes are Moon and Sun. Directions are ears and description of space (*vāk* also means word) are *vedas.*

3 eyes of *Śiva*=Sun+moon+earth=*U+Ṛ+Ḷ=Hulhuli* (*Holi*)

Thus on any auspicious moment, *Śiva* is called through these letters whose steady pronunciation is *hulhuli*, written *Holi* in language. In English also, holy means sacred.

तस्मिन्हिरण्मये पद्मे बहु योजन विस्तृते । सर्व तेजो गुणमये पार्थिवैर्लक्षणैर्वृते ।
तच्च पद्मं पुरा भूतं पृथिवीरूपमुत्तमम् । नारायण समुद्भूतं प्रवदन्ति महर्षयः ।।
(पद्म पुराण सृष्टि खण्ड ४०/२-३)

In that golden *padma* (lotus) of several (1000) *yojanas*, all energy, matter condensed (*pārthiva*=condensed or solid). That lotus took the shape of earth. Great sages say, it arises from *Nārāyaṇa* (living in water or spread of

त्वामग्ने पुष्करादध्यथर्वा निरमन्थत। (ऋक्.६/१६/१३)

O *Agni* ! You were churned by *Atharvā* (non-changing *Brahma*) from *Dadhi* (=curd, solid matter around sun). Sea of curd is of same size as earth orbit in *Bhāgavata purāṇa*, part 5.

(6) *Agni* and *soma* -*Agni* is dense and *soma* is rare dispersed matter or energy. *Agni* becomes *soma* by dispersing of radiation in straight line called *Śraddhā* (*śravā*=straight line, *dhā*=held).

श्रद्धत्स्व सोम्येति (छान्दोग्य उप.६/१२/३)

Soma is created by *śraddhā.*

सोममध्ये हुताशनः(अग्निः)-(मैत्रायणी उप.६/३८)

Agni is at centre of *Soma* (it disperses from central *agni*).

Earth as dense matter is *agni*, it is at centre of moon orbit which is zone of *soma*. Sun as densest energy is also *Agni* (fire) around which there are layers of *soma* of varying density, graded in 3 zones-at distances of 100, 1000, and 10^5 diameters of sun from sun. First zone at 100 diameter is moon orbit with earth at centre-

शतशीर्ष रुद्र शमनीयम्, ह वै तच्छतरुद्रियमित्याचक्षते परोऽक्षम् (शतपथ ब्रा.९/१/१/७)

Rudra at 100 heads (100 diameters of sun) is calm (*śānta*), so it is called *śata* (=100) indirectly.

शत योजने ह वा एष (आदित्यः) इतस्तपति (कौषीतकि ब्रा.८/३)

This *āditya* heats here within 100 *yojanas* (=100 diameters of sun).

सहस्रं हैत आदित्यस्य रश्मयः(जैमिनीय उप.ब्रा.१/४४/५)

Brightness of *Āditya* is in zone of 1000 (diameters of sun). असौ यस्ताम्रो अरुण उत बभ्रुः सुमङ्गलः।

ये चैनं रुद्रा अभितो दिक्षु श्रिताः सहस्रशो हेड ईमहे।(वा.यजु.१६/६)
Beyond this yellow white brightness of sun lies copper-red colour at 1000 *yojana* (sun-diameter) distance.The fierce *rudras* are removed at this place.
भूमेर्योजन लक्षे तु सौरं मैत्रेय मण्डलम्।
लक्षाद्दिवाकरस्यापि मण्डलः शशिनः स्थितम्। (विष्णु पुराण २/७/५)
Maitreya maṇḍala of sun=10^5 x *yojana* of earth. Earth *yojana* =1000 parts of earth diameter. Then, sun body=100 earth size or 10^5 *yojana.* Solar field=10^5 x earth orbit or 10^7 x sun diameter. Moon orbit diameter=10^5 *yojana.* From sun body, it is 100 diameter or 10^5 *yojana*, taking its 1000 part as *yojana* as for earth.
महत्तत्सोमो महिषश्चकार अपां यद्गर्भे अवृणीत देवम् (ऋक् ९/९७/४१)
In womb of *Ap* (galactic matter), the soma of *Maharloka* (sphere of 1500 light year diameter in spiral arm of galaxy containing sun) is called *Mahiṣa* (=buffalo) within which *devas* are created due to zones of light created by sun (in that darkness)-It has spread of alcohol which makes a man dull and heady as buffalo.
इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् (ऋक् १/२२/१७)
This is *vikrama* (valour) of *Viṣṇu*, who has put his feet at three places.
तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः(ऋक् १/२२/२०)
Last limit of step of *Viṣṇu* is seen as collection of suns (galaxy is last limit till which sun can be seen as a point as per *Sūrya-siddhānta* 12/86). Or, scholars see the limit of *Viṣṇu.* (Cells in human brain are equal in number to stars in galaxy, so *sūrayah* means suns or scholars-both).

(7) *Sūtras* of *Maheśwara*-*Maheśwara* (=Lord of *Maharloka*=*Śiva*) started the creation by sounding his double-cone (called *Ḍamaru*) organ 14 times. This gave rise to 14 *lokas* (grades of living beings). The sounds are 14 groups of sounds which are basis of *tantra* and grammer both. Grammer of *Pāṇini* is based on codes formed by these letter groups. *Tantra* and cosmology is explained by *Kāśikā* of *Upamnyu*. Letters of this group are key words in mantras of Islam and *Hindu tantra* both. The first 5 letters are the root vowels (*Svara*) of *Sanskrita* and they indicate the sequence of cosmic creation. The first 5 consonants are corresponding sounds pronounced from same place in mouth. They are called inner sounds as they are caused by breath from deeper part of stomach and indicate corresponding systems of human body which are part of cosmic structures. The 5 root vowels are in fist 2 *sūtras*-

अइउण्। ऋलृक्। (*A, I, U, Ṛ, Ḷ*)

The first 5 consonants also occur in 2 *sūtras* (4+1 here)-

हयवरट्। लण्। (*h, y,v, r, l*)

The last half letters without vowel are markers indicating end of *sūtra*. For yogic practice, *svādhiṣṭhāna* is at base of spine, and above it, *maṇipūra* is behind navel. All points in vertebrae are centers of various aspects of body. However, taking parallel to creation (*sṛṣṭi*) sequence (*krama*), position of these are interchanged. This is called *sṛṣṭi-krama* indicated by verse 9 of *Saundarya-laharī* by *Śankarāchārya*-

महीं मूलाधारे कमपि मणिपूरे हुतवहं, स्थितं स्वाधिष्ठाने हृदि मरुतमाकाशमुपरि।
मनोऽपि भ्रूमध्ये सकलमपि भित्वा कुलपथं, सहस्रारे पद्मे सह रहसि पत्या विहरसि।

=The primordial power resides in *mūlādhāra* as earth ele-
ment, in *maṇpūra* as water, in *svādhiṣṭhāna* as fire, in heart chakra (*anāhata*) as air, and as sky above it (in *viśuddhi*). By piercing all these, it reaches *mana* (mind) behind eyebrow-centre (*ājñā*) and reaches abode of its master in *sahasrāra.*

(8) Measure of structures-Measures of all these structures are given at several places in *vedas* and *purāṇas* in 7 units of length-(1)*Nara* (human) *yojana*=32,000 hands (*Līlāvatī of Bhāskara*-II, chapter 1. (2) *Bhū* (earth) *yojana*-1000 or 1600 parts of earth diameter or 3000/ 5000 parts of circumference (3) *Bha* (=27, or constella-tions numbering 27) *yojana*=27 times earth *yojana* in *sūrya-siddhānta*, for distances of sun, starry planets, and size of galaxy. Here, earth *yojana*=1600 parts of diameter=about 8 km. (4) Light *yojana* in *Bhāgavata purāṇa* (3/11)=distance travelled by light in *truṭi* time equal to 33,750 parts of second. (5) *Dhāma yojana* in (Ṛk 10/189/3, 1/123/8) of 2 types-(a) *Kśara dhāma*=1/ 2^0 of earth circumferenc=55.5 Kms. (b) *Akśara dhāma*-Measure of cosmic levels in exponential scale is equal to *akśara* (syllable) numbers of *chhandas* (meter of poem). Distance of *dhāma* number n =r x $2^{(n-3)}$. (6) Sun diam-eter (=13,92,000 kms.) has been called *yojana* for size of structures in solar system in *purāṇas.* (7) *Pramāṇa yojana* is defined in *Jaina* astronomy texts as 500 *ātmā yojanas,* where *ātmā yojana* is diameter of sun (which is *ātmā* or soul of world). Measures of *lokas* higher than solar system are successively in units bigger than solar diameter by 500 times at each step in *purāṇas.*

3 earths and 3 skies and their measures are summarized in *Viṣṇu purāṇa*-

पृथ्वी -रविचन्द्रमसो र्यावन्मयूखैरवभास्यते ।
स समुद्र सरिच्छैला तावती पृथिवी स्मृता (विष्णु पु. २/७/३)

Earth is defined as the zone lighted by sun and moon, and in each earth, its parts are called seas, mounts, rivers.

Thus, the 3 earths are-(1) Planet earth lighted by sun, moon both, (2) solar system lighted by sun, (3) galaxy being the last limit of sun rays. Their skies are, solar system, galaxy and universe.

यावत्प्रमाणा पृथिवी विस्तार परिमण्डलात् ।
नभस्तावत् प्रमाणं वै व्यास मण्डलतो द्विज ।। (विष्णु २/७/४)

Whatever is the size (diameter and circumference) of earth
(compared to human size), the same is the size of its sky starting from earth.

Thus, starting from man, earth, solar system, galaxy, universe are successively bigger by 10^7.

Thus, the solar system lighted by sun is given in these units-

(1) It is zone up to which light reaches in 1 year-आदित्यो वै संवत्सरः। (2) 10^7 times earth size (3) 14 lakh times 500 earth diameter is radius, (4) Diameter of *ratha* (body) of solar system is 157 x 10^5 sun diameters, (5) 2^{30} x earth size, (6) Covered by 7 alyers of air successively bigger by 10 times (7) Earth/man=Solar system/earth.

Solar system has neither been measured nor defined in modern astronomy. But sizes of galaxy, its spiral arm, universe, or its visible part (*tapa loka*) are given in vedas.

(9) Particles in world -*Śatapatha brāhmaṇa* (10/4/4/

tells that number of lights or stars is same as number of *lomagatta*. *Loma* is hair on skin, its root (*gartta*) is cell, so *lomagartta* is cell or hairs on skin. The same *Śatapatha* (12/3/2/5) gives *lomagartta* as about 75,000 parts of a second and tells that *lomagarttas* number is same in *puruṣa* and *samvatsara*. Units of time are defined as 15 parts at each stage starting from *muhūrta*, which is 15 parts of day of 12 hours=48 minutes. Units lower than *muhūrta* (1/15th each time) are-*kśipra,etarhi, idānī, prāṇa, ana* (or *aktana*), *nimeṣa, lomagartta, svedāyana. Svedāyana* is 11,20,000 parts of a second, light travels about 270 meters in that time. Rain drops come from that distance (i.e. retain their form), so it is called *sveda* (water drop) *ayana* (motion).

Thus, there are 10^{12} *lomagarttas* in *puruṣa* which is10 times *bhūmi*-स (पुरुषः)भूमिं विश्वतो वृत्वात्यत्तिष्ठत् दशाङ्गुलम् (पुरुषसूक्त १) । Thus, there are 10^{11} stars in galaxy, and same number of galaxies in universe. In this sense, galaxy, solar system up to man are successive images of universe-

स ऐक्षत प्रजापतिः(स्वयम्भूः), इमं वा आत्मनः प्रतिमामसृक्षि। आत्मनो ह्येतं प्रतिमामसृजत। ता वा एताः प्रजापतेरधिदेवता असृज्यन्त-१.अग्निः(तद्गर्भितो भूपिण्डश्च), इन्द्रः(तद्गर्भितःसूर्यश्च), ३.सोमः(तद्गर्भितश्चन्द्रश्च), ४.परमेष्ठी प्राजापत्यः(स्वायम्भुवः)। (शतपथ ब्रा.११/६/१/१२-१३)

Thus desired *Prajāpati* (creator)-I will create my replicas. Then he created his images and their presiding *devatā*-1.*Agni* for earth, 2.*Indra* for Sun, 3.*Soma* for moon, 4. *Parameṣṭhī* for galaxy created by *Prajāpati.*

8. Link of man with worlds-In addition to aspects of human bodies as part of various structures of world, there

is a dynamic link between *ātmā* as images of them-

(a) *Avyakta ātmā* *satya-sūtra* *Svayambhū* Instantaneous

(b) *Yajña-ātmā* *Ṛta-sūtra* *Parameṣṭhī*-Speed of mind

Suṣumnā *Brahma-randhra*

(c) *Vijñāna-ātmā* *Ājñā* *Sahsrāra* —

Aṇu-path (Lane)

Sun-ray Sun With speed of Light

Mahāpatha (highway)

Mahāna-ātmā *Śraddhā-sūtra* Moon-orbit

(d) *Prajñāna-ātmā* Moon

Two *ātmā* of mind With speed of light or gravitation

Notes-(1) *Avyakta* (abstract) *ātmā* and *Brahma* are one and same. They are always linked. Sun is *ātmā* of world in the sense that it is middle of cosmic structures and lower worlds are dependent on its light. As collection of suns only, galaxy is lighted-

सूर्य आत्मा जगतस्तस्थुषश्च (ऋक्.१/११५/१,अथर्व.१३/२/३५,२०/१०७/१४, वाज.यजु.७/४२,१३/४६, तैत्तिरीय सं.१/४/४३/१,२/४/१४/४,तै.ब्रा.२/८/७/३, ऐतरेय आरण्यक.३/९, तै.आ.१/७/६,२/१३/१, निरुक्त.१२/१६)

Image of sun in human body is *Vijñāna-ātmā* controlling intellect (*buddhi*). It is linked with sun at speed of light. It is located in heart. In each person, link from heart starts upwards via *suṣumnā* (central energy flow in vertebral canal) till *ājñā* (center of brain) and then up to crown of head (*sahsrāra*) via *brahma-randhra* (hole leading to *Brahma*). The path in each man is called

aṇu-patha (by-lane). From there, it goes to sun on joint path by light rays. It is described at many places-
तदेते श्लोका भवन्ति-अणु: पन्थाः विततः पुराणो मां स्पृष्टोऽनुवित्तो मयैव ।
तेन धीरा अपियन्ति ब्रह्मविदः स्वर्गं लोकमिव ऊर्ध्वं विमुक्ताः ।।८।।
तस्मिञ्छुक्लमुत नीलमाहुः पिङ्गलं हरितं लोहितं च ।
एष पन्था ब्रह्मणा हानुवित्तस्तेनैति ब्रह्मवित्पुण्यकृत्तैजसश्च ।।
(बृहदारण्यक उपनिषद्.४/४/८,९)

These are the verses in this matter-since ancient times very fine paths are described which touch me with (101) nerves and I have realized with experience. By that path learned knowers of *Brahma* have left this body for pleasant higher worlds. This path is stated of different colours-white, blue, brown, green, red also. These paths are linked finally to supreme God. Knowers of *Brahma*, doers of good, and energetic persons can tread this path.
अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणिम्नस्तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वा आदित्यःपिङ्गल एष शुक्ल एष नील एष पीत एष लोहितः(१) तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं चामुं चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छन्तीमं चामुं चामुष्मादादित्यात्प्रतायन्ते ता आसु नाडीषु आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये सृप्ताः(२)..अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथै तैरेव रश्मिभिरूर्ध्वमाक्रामते स ओमिति वा होद्वामीयते स यावत्क्षिप्येन्मनस्तावदादित्यं गच्छत्येतद्वै खलु लोकद्वारं विदुषा प्रपदनं निरोधोऽविदुषाम्(५)(छान्दोग्य उपनिषद्.८/६/१,२,५)

Now the descent by vertical nerve is described. The nerves of heart are with very fine brown essence of food. Similarly white nerves are with fine essence of white food. Same is case with blue, yellow, red nerves.This *Āditya* (sun rays) are of brown,white, blue,yellow and red colour(1).Example is given of high

way and by lane-they go to both near andfar villages. Similarly, sun rays go to this world and higher worlds also. Rays come out of sun and spread everywhere and enter these nerves.

रूपं रूपं मघवा बोभवीति मायाःकृण्वानस्तन्वं परि स्वाम्।
त्रिर्यद्दिवः परिमुहूर्त्तमागात् स्वैर्मन्त्रैरनृतुपा ऋतावा।। (ऋक्.३/५३/८)

Maghavā (all pervading radiation called *Indra*) takes all forms by enclosing himself (*pari svām*) in *māyā* (boundaries). This message (*mantra*) of *Indra* comes to beings on earth living in *Ṛta*, and goes back to sun 3 times in a muhūrtta(=48 minutes)

त्रिर्ह वा एष (मघवा-इन्द्रः-आदित्यः-सौरप्राणः) एतस्या मुहूर्त्तस्येमां पृथिवी समन्तः पर्य्येति(जैमिनीय ब्रा.उपनिषद् १/४४/९)

(Explanation of *Ṛk* verse)-This (*Maghavā*=spread of radiation) within a *muhūrtta* makes a cycle round this earth.

ब्रह्म सूत्र (४/२/१७-२०)-१-तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारो विद्यासामर्थ्या -त्तच्छेषगत्यनुस्मृतियोगाच्च हार्दानुगृहीतः शताधिकया।

(When the *vijñāna-ātmā* has to depart), exit of its house is lighted, and from that lighted gate it choses the remaining (other than 100) path out of heart by its power of discrimination (*vidyā-sāmarthyāt*) and due to remnants of past memory and *yoga*.

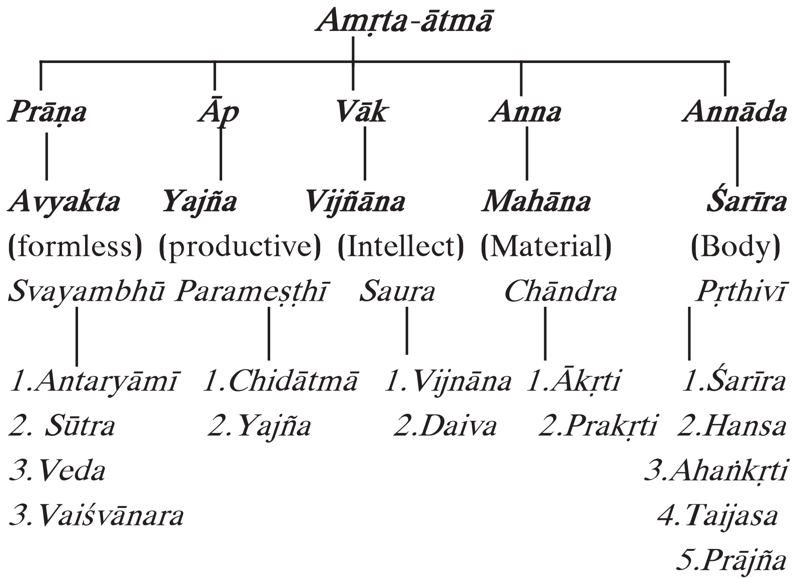
२-रश्म्यनुसारी।=The motion of *ātmā* follows light rays (with speed of light)

३-निशि नेति चेन्न सम्बन्धस्य यावद्देहभावित्वाद्दर्शयति च =This motion does not depeend on sun-rise, it works in night also as the nerve (path) with light speed remains as long as the body exists.

४-अतश्चायनेऽपि दक्षिणे।Similarly , it works when sun is in southward motion (when its light is decreasing)

मैत्रायणी उपनिषद् (६/३०) भी द्रष्टव्य।

9. Detailed 18 classes of *ātmā*-*Paṇḍita Madhusūdana Ojhā* and his Disciple *Pt. Motīlāl Sharma* of Jaipur in their books on *Ātmā* and its motion, have described 18 classes of ātmā. This is summarized in-*Vedic* Concept of *Ātmā*- by *Śrī A.S.Ramnathan*, published by *Rajsthan Patrika Prakashan, Jaipur*. Here, only brief indication will be given-



There are 5 main levels of transformation of *ātmā*- 1.*Akhaṇḍa* (undivided), 2.*Parātpara* (beyond perception), 3.*Ṣoḍaśī Puruṣa* (16 parts), 4.*Yajña-puruṣa* (creative), 5.*Virāṭa puruṣa* (in visible forms).This last form has two types-*Īśvara* (universal -God), and *Jīva* (individual). Each has 15 classes shown above.

Undivided *rasa* (uniform fluid like) *Parātpara Brahma* has fluctuations within it called *Bala* (force)› They are in

three classes of 3 each-

1.*Amṛta-1.Śānti* (calm)-Sleeping or dormant.

2.*Tṛpti* (satisfaction)-Like dream,*rasa* and *bala* equal.

3.*Prasāda* (grace)-Awake, *bala* visible with *rasa.*

2.*Amṛta-mṛtyu* (16 world parts)

1.*Māyā* (boundary)-base of placement-*Puruṣa.*

2.*Kalā*-(grades)-placement-Root prakṛti.

3.*Guṇa*(quality)-point spaces-Divided *prakṛti.*

3.*Mṛtyu*-(16 images)-

1. *Vikāra* (deformation)-cause of link-*Yajña prajāpati.*

2.*Anjana* (colouring)-Bond-*Puranjana-Virāṭ Prajāpati*

3.*Āvaraṇa* (cover)-Sleeping-*Pura-Viśva Prajāpati*

6 forms in last 2 classes create different stages of transformation, first 3 are beyond perception.

All these 6 *bala* are called *parigraha* (encloser).

1.*Māyā* is of 2 types-*mātrābala* (quantity) is of infinte types. *Kośabala* is of 16 types causing separation. First *vidyā* (knowledge of unity) gives salvation. Other 15 give bondage-2.*Māyā* (forming boundary), 3.*Jāyā*-giving birth, 4.*Dhārā*-chain of changes, 5.*Āp*-Mixing in water-like spread, 6.*Hṛdaya*-(Heart-cycle of exchange in a closed space), 7.*Bhūti* (5 materials for increase-*vitta, paśu, prajā, gotra, veda*), 8.*Yajña*-consumer (*annāda*) and consumed (*anna*), 9. *Sūtra* (thread)-link between *balas*, 10.*Satya*-name and form, 11. *Yakśa*-change of form, 12.*Abhva*-change of formless into form, 13. *Moha*-Perception of non-existant, 14. *Vaya*-matter, its act and quality, 15.*Vayonādha*-limiting in boundary, 16-*Vayuna*-weaving.

2.*Kalā*-Grading, classification
3. *Guṇa*-qualities of 3 types-*Satya* -in a closed place.
4. *Vikāra*-Deformation-*yajña*-creative process.
5.*Añjana*-of 3 types-*vibhūti* result of *satva guṇa, pāpmā*-result of *raja guṇa, āvaraṇa*-result of *tamo guṇa*-*Virāṭ* of world and individual forms.This is *Purañjana* (man living in pura or structure).
6.*Āvaraṇa*-Each world or individual form has a form (*pura*) called its boundary surface. This is *viśva-prajāpati.* Meaning and some indicating quotations are given below-
0.*Akhaṇḍa Parātpara* (undivided, beyond imagination)-
1.सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् (छान्दोग्य उप.६/२/१)
It was always with *soma* (*rasa*), one only, without second.
२.यस्यामतं तस्य मतं मतं यस्य न वेद सः।
अविज्ञातं विजानतां विज्ञातमविजानताम्।(केनोपनिषद्.२/३)
The person telling that he does not know *Brahma*, knows rightly. Persons taking pride in knowing *Brahma* do not know. The unknowable is known only to person not claiming its knowledge.
३.संविदन्ति न यं वेदा विष्णुर्वेद न वा विधिः।
यतो वाचो निवर्तन्ते अप्राप्य मनसा सह।।(तैत्तिरीय उप.२/४,९)
The Vedas do not know Him, neither *Viṣṇu*, nor *Brahmā*. *Vāk* (words) also cannot reach Him and return with mind.
1.*Parātpara* containing *māyā*-
यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय।
तथा विद्वान्नामरूपाद्विमुक्तःपरात्परं मुरुषमुपैति दिव्यम्(मुण्डकोपनिषत् ३/२/८)
As rivers meet ocean and lose their name and form, similarly Knower attains the supreme and loses himself.
2.*Gūḍhotmā*-Hidden among all-एष सर्वेषु भूतेषु गूढ़ोत्मा न प्रकाशते।
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः(कठोपनिषत् १/३/१२)

This *ātmā* living in all beings is not seen as it is hidden in *māyā*. Only by knowers of finest element by sharp intellect, it is felt.

3.*Avyakta ātmā*-Formless

य एषोऽनन्तोऽव्यक्त आत्मा।(जाबालोपनिषत्२)

This is infinite, formless *ātmā*.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः। मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः। महतः परमव्यक्तमव्यक्तात् पुरुषः परः।

पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः(कठोपनिषत् १/३/१०,११)।

Artha (subject of organs) are beyond organs, *mana* (mind) is beyond *artha*, intellect is beyond mind, and *mahān ātmā* is beyond intellect. *Avyakta* is beyond *mahān* and *Puruṣa* is beyond that. Nothing is above *Puruṣa*.

4. *Śāntātmā*-of *Svāyambhuva* of 4 types-First *Śāntātmā*-

नमः शान्तात्मने तुभ्यम् (मैत्रायणी उप.५/१)

Salute to you *Śāntātmā* !

चतुर्थः शान्त आत्मा प्लुतप्रणवप्रयोगेण समस्तमोमिति।(अथर्वशिखोपनिषत्.१)

The fourth is *śāntātmā* indicated by *Om* of 3 metres of sound, all is *om* only.

यदा स देवो जागर्त्ति तदेदं चेष्टते जगत्।

यदा स्वपिति शान्तात्मा तदा सर्वं निमीलति। (मनुस्मृति १/५२)

When that *deva* is awake, all actions are in this world. When the *śāntātmā* sleeps, then everything is dormant.

1. *Antaryāmī*-(Existing within everything)-

यः पृथिव्यां तिष्ठन्, पृथिव्या अन्तरो, यं पृथिवी न वेद, यस्य पृथिवी शरीरं, यः पृथिवीमन्तरो यमयति, एष त आत्माऽन्तर्याम्यमृतः।(बृहदारण्यक ३/७/३)

Which lives on earth within earth, whom the earth does not know. Whose body is earth, who controls the earth from within; that is the eternal *antaryāmī ātmā*.

2. *Sūtrātmā*-Link or thread-

वायुर्वै गौतम! तत् सूत्रम्। वायुना वै गौतम! सूत्रेणायं च लोकः, परश्च लोकः,सर्वाणि च भूतानि संदृब्धानि भवन्ति। (बृहदारण्यक ३/७/२)

Gautama is air, that is *sūtra* (thread or link). By that air or *Gautama* this *loka* (world) and that world are linked and all beings are linked.

3. *Vedātmā*-(knowledge)-

स एव नित्यकूटस्थः, स एव वेदपुरुष इति विदुषो मन्यन्ते(परमहंसोपनिषत् १)

That eternal hidden identity is called *Veda-Puruṣa*.

4. *Chidātmā*-In every cell-

अनुज्ञैकरसो ह्ययमात्मा चिद्रूपएव (नृसिंह उत्तरतापिनी उप.२)

The *ātmā* felt as one is of *Chit* form.

4. *Mahāna ātmā* of *Parmeṣṭhī* (galaxy) of 4 types-

स वा एष महानज आत्मा, योऽयं विज्ञानमयः, प्राणेषु, य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते, सर्वस्य वशी, सर्वस्येशानः, सर्वस्याधिपतिः। स न साधुना कर्म्मणा भूयान्, नो एवा साधुना कनीयान्। एष सर्वेश्वरः, एष भूताधिपतिः, एषभूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय(बृहदारण्यक ४/४/२२)

This is *ātmā* born of *mahāna*, which is *vijñāna* itself, which is within *prāṇa* (energy), which sleeps within space of heart, which is controller of all, lord of all, king of all. It is not bigger than good deeds nor smaller than bad deeds. He is lord and king of all. He looks after all beings, is link among all worlds and beings.

1. *Ākṛti ātmā*-(shape)-

यत् त्वा देव प्रपिबन्ति तत आ प्यायसे पुनः।
वायुः सोमस्य रक्षिता समानां मास आकृतिः(ऋक्.१०/८५/५)

People drink you frequently and you quench them again. *Vāyu* (air) protects that *soma* which is measure and form of shapes.

2. *Prakṛti ātmā*-(Nature, material cause of creation)-
मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत्।(श्वेताश्वतर उप.४/१०)
Know *māyā* as *prakṛti* and *Supreme* as *Mayī* (controller of *māyā*). By its components are pervaded all in world.
3.*Ahaṅkṛti* (individuality)-
अङ्गुष्ठमात्रो रवि तुल्यरूपः सङ्कल्पाहङ्कारसमन्वितो यः।
बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रोऽप्यपरोऽपिदृष्टः।(श्वेताश्वतर उप.५/८)
That is of thumb size and shining like sun. It is with desire and individuality (or pride). That (*jīva*-individual) is pointed like end of needle and can be seen by seekers by their intellect and qualities of soul.
4.*Yajñātmā*-Creative soul-
एष ह वै यजमानस्यामुष्मिंल्लोकऽआत्मा भवति, यद्यज्ञः। स ह सर्वतनूरेव यजमानोऽमुष्मिंल्लोके सम्भवति, य एवं विद्वान्निष्क्रीत्या यजते(शतपथ ब्रा.११/१/८/६)
That is the *ātmā* of producer (doer of *yajña*). That exists in all bodies. Learned do *yajña* by that only.
*-*Vijñānatmā* of solar system of 2 types-
विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि सम्प्रतिष्ठन्ति यत्र।
तदक्षरं वेदयते यस्तु सोम्य! स सर्वज्ञः सर्वमेवाविवेश(प्रश्नोपनिषद् ४/११)
All *prāṇa* and 5 *bhūta* (elements) along with all organs take shelter in *vijñānātmā*. The knower of that *akśara* (non-decaying) knows all and finally enters the all (*Al-lah*)
1. *Vijñānatmā* (Intellect)-
एव हि द्रष्टा, स्प्रष्टा,श्रोता, घ्राता, रसयिता, मन्ता, योद्धा, कर्त्ता, विज्ञानात्मा पुरुषः। स परेऽक्षरे आत्मनि सम्प्रतिष्ठते।(प्रश्नोपनिषत् ४/९)
That *ātmā* sees, touches, smells, tastes, thinks, fights, does, that is *Vijñānatmā Puruṣa*. That is in superior *akśara ātmā*.

2.*Daiva ātmā*-(energy)-

दैवो वाऽअस्यैष आत्मा, मानुषोऽयम्। स यन्न न्यञ्ज्यात्, न हैतं दैवात्मानं प्रीणीयात्। अथ यन्न्यनक्ति, तथो हैतं दैवात्मनं प्रीणाति। (शतपथ ब्रा.६/६/४/५)

That *ātmā* is *daiva*, of man. Those who do not feel that are not happy.Those who relish it, daiva pleases them.

*-*Prajñāna ātmā* of Lunar orbit (mind) of one type-

यत्प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरमृतं प्रजासु।

यस्मान्न ऋते किञ्चन कर्म क्रियते तन्मे मनःशिवसङ्कल्पमस्तु।(वा.यजु.३४/३)

Which is *prajñāna*, consciousness, patience, light among beings, and without which nothing is done, that mind may be of good intent.

यदेतत् -हृदयं मनश्चैतत् संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृ(इ)ष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः सङ्कल्पः क्रतुरसुः कामो वश-इति सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति।सर्वं तत् प्रज्ञानेत्रं, प्रज्ञाने प्रतिष्ठितं प्रज्ञानं ब्रह्म।(ऐतरेय उप.३/१/२)

That heart is mind also. It has power to give information, command, knowledge, perception,seeing, patience, thinking, memory, speed of thought, determination, desire, mental strength, sex etc-all are indicators of *prajñāna* only... All those are established in *Prajñāna*, people see with *prajñā* only, *Brahma* also is *Prajñāna*.

*-*Bhūtātmā* of earth of 5 types-

अथान्यत्राप्युक्तं-संमोहो, भयं, विषादो, निद्रा, तन्द्रा, व्रणो, जरा, शोकः, क्षुत्, पिपासा, कार्पण्यं, क्रोधो, नास्तिक्यं, अज्ञानं, मात्सर्यं, वैकारुण्यं, मूढत्वं, निव्रीडत्वं, निकृतत्त्वं, उद्धतत्वं, असमत्वं, इति तामसान्वितः-तृष्णा, स्नेहो, रागो,लोभो, हिंसा, रतिः, दृष्टिव्यापृतत्त्वं, ईर्ष्या, कामं, अवस्थितत्त्वं, चञ्चलत्वं, जिहीर्षा, अर्थोपार्जनं, मित्रानुग्रहणं, परिग्रहावलम्बो, ऽनिष्टेषु-इन्द्रियार्थेषु द्विष्टि, रिष्टेव-भिषङ्ग-इति-राजसान्वितैः परिपूर्णः, एतैरभिभूतः, इत्ययं भूतात्मा। तस्मान्नाना रूपाण्याप्नोति-(मैत्रायणी उपनिषद् ३/५)

This *bhūtātmā* is stated elsewhere also-attachment, fear,

sorrow, sleep, laziness, ulcer, old age, shock, hunger, thirst,
meanness, anger, jealousy, non-believe, ignorance, penury, foolishness, callousness, inaction, haughtiness, inequality, -these are from *tama* (inactive, dark). Desire, affection, attachment, greed, violence, sex, desire to see, jealousy, possessiveness, inertia, fluctuation, desire to kill, earning, friendship, support of others, fear of bad event, desire of good event-these are with *raja* (active quality). This *bhūtātmā* takes many forms.

1. *Prājña-ātmā* (perception)-of earth materials-
सुषुप्तस्थानः, एकीभूतः, प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्-चेतोमुखः प्राज्ञस्तृतीयः पादः(माण्डूक्योपनिषद् ५)
This is like sleep state-one component, full of *prajñāna*, with bliss and enjoying bliss, start of consciousness, *prājña* is third leg of *Bhūtātmā*.

2. *Taijasa*-(energy)-Atmosphere of earth-
स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्-तैजसो द्वितीयः पादः(माण्डूक्योपनिषद् ४)
This is like dream state-inner conscious, of seven elements, 21 mouths (sources), entering in objects-*taijasa* is second leg.

3. *Vaiśvānara-Nara*(man) in form of world-Image of earth field-जागरितस्थानो बहिः प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुक्-वैश्वानरः प्रथमः पादः(माण्डूक्योपनिषद् ३)
This is awaken state, outer conscious, 7 elements, 21 mouths, eater of gross, *vaiśvānara* is first leg.

4. *Haṁsa* (moving around body like swan)-air around earth
नवद्वारे पुरे देही हंसो लेलायते बहिः।
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च।। (श्वेताश्वतर उप.३/१८)

Owner of body of 9 doors is *haṁsa* (swan) which moves outside, It controls all beings-moving or fixed.

5.*Bhūtātmā*-(material body)-of material earth-

आत्मा वै तनू:(शतपथ ब्रा.६/७/२/६)

This body is *ātmā*.

तस्मादितर आत्मा मे-द्यति च, कृश्यति च (ताण्ड्य महाब्राह्मण.५/१७)

This body is my *ātmā*-it becomes heavy or thin also.

तत् सर्व आत्मा (शरीरं) वाचमप्येति, वाङ्मयो भवति(कौषीतकि ब्रा.२/७)

All that *ātmā* (body) enjoys words and is made of words.

10. Confusion due to many *ātmā*-There are differing opinions about re-birth, after life. All are true for a particular type of *ātmā*. The physical body merges in its source-i.e. materials of earth classified into 5 *mahābhūtas*. The *mahāna* and *prajñāna ātmā* together go to moon at one step each month and complete the journey in 13 lunar cycles equal to 12 lunar months for which monthly *śrāddha* is done. The *preta* (*pra+itah*=gone from here) being the body of lunar sphere takes 10 days to form (pages 74-75, 198). Similarly, earthly body takes 10 revolutions of moon (273 days) or moon days to form. In general, *sarvahuta yajña* for creation takes 10 days where day is a suitable cycle of time. *Hansātmā* moves around body in dream, transfer of *chitta* to other body, or due to deep attachment, it moves near old place after death also. *Mahāna ātmā* has give and take relation with previous and subsequent generations. On surface of moon, they make annual round of sun for which annual *śrāddha* is done. The *yajña ātmā* part crosses the limit of galaxy for which *Gayā śrāddha* is done as *Gayā* is at tropic of cancer being limit of solar motion on earth and

hottest place. Individuality remains till galaxy only, which remains till *kalpa*, i.e. day of *Brahmā. Viṣṇu purāṇa* (2/7/12, 20) tells that souls remain in *maharloka* till *kalpa*. The same thing is expressed in Koran that souls remain on earth (galaxy also is grand earth) till *Quayamat* (i.e. *kalpa* or creation). *Asura* civilization was centered around *Varuṇa* which is energy of galaxy. *Sura* were centered around sun which is source of radiation-*Indra.* Thus, *Asura* represented darkness, enveloping light (*Ahi*=snake, or *Vṛtra*=circling). *Suras* represented light of sun. Radiation of sun, called *vajra* of *Indra* destroyed darkness till 33 *aharganạs*, 30 around earth. Each higher zone has 100 times more *ānanda* (original material of world) than the previous zone (*Taittirīya Upaniṣad* 2/7/2; 2/8/1-10). Material of galaxy is alcohol, within it zones of sun are dissolved. Its image is alcohol solution of medicine which is mother (earth) tincture in homeo (*soma*)-pathy. It is diluted 100 times at each level to increase its power. For 30 *dhāmas* of sun, 30 power of medicine is used. It is related to navel region, which is image of solar system. Sun centric zones are earth at 200 radius, jupiter (largest planet) at 1000 radius, so next powers are 200 and 1000. Zone of solid planets is ocean of curd whose size is in *Bhāgavata Purāṇa*, part 5. Material upto saturn is *madhu* (glucose) and beyond that it is fatty substance (*ājya*=ghee, clarified butter). This will give an idea of various processes which may be referred to separately.

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Chapter 3

Incarnations of *Jagannātha* and *Buddhas*

1. Incarnation-The word in *sanskṛta* is *avatāra*, meaning to descend. Root source is abstract, it is called up. Its transformations are branches of the tree downwards. English word is re-incarnation. This is based on the concept that abstract God creates and enters the creation- तत्सृष्ट्वा तदेवानुप्राविशत्। (तैत्तिरीय उप.२/६/४)

The descending is at 2 levels- there are 5 permanent structures in space called eternal *avatāra*. There are 10 main *avatāra* in human form which had occured in a particular time and after doing the job, they departed. There is a bigger list of 24 *avatāra* also. *Bhāskarāchārya*-II in his *Līlāvatī*, text of math has explained this by permutation and combination. *Viṣṇu* has 4 weapons in his 4 hands. They can be arranged in 24 ways. First weapon can be placed in 4 ways in any of the 4 hands. Second weapon can be placed in 3 ways in remaining 3 hands. Similarly, next 2 weapons can be placed in 2, 1 way. Thus, they have 4x3x2x1=24 combinations. In human form with 2 hands, combination can be of 10 types. One weapon can be selected in 4 ways, 2 weapons in 6 ways-a total of 10 ways.

5 source elements or 5 stages of world tree give rise to 5 eternal *avatāra*- fish form is 100 bilion galaxies floating like fishes in free space. The prime form of universe, galaxy, or solar system are *āditya* (from which it started-*ādi*=start) of 3 types- *Aryamā, Varuṇa, Mitra* as stated earlier. The immediate surrounding matter is called

Varāha

(boar) which is full of fat. The base of creation is *Kūrma* (tortoise shaped structure in which creation occures. Creative process is called *Yajña*.

2. *Āditya*-*Āditya* has been defined in *Nirukta* (2/13) of *Yāska* in 4 ways-

(1)Which extracts or takes *rasa* (juice)-आदत्ते रसान्।

(2)Which takes light or energy of bright stars-आदत्ते भासं ज्योतिषानाम्।

(3) Which receives light from bright *nakśatra* (constellations)-आदीप्तो भासेति वा।

(4) Sons of *aditi*-Sun and other gods have been called *āditya*-सूर्यमादितेयम्(ऋक् १०/८८/११)

With this meaning-*Mitra, Varuṇa, Aryamā, Dakśa, Bhaga, Amśa*- also are *Āditya*.

Next para (2/14) of *Nirukta* gives 7 meanings or synonyms of *Āditya*-

(1)*Svah* (स्वः)-Svah has 3 derivations (a) *Su+araṇa* (सु+अरण)=Which moves ahead easily.

(b)*Su+Īraṇah* (सु+ईरणः-which thoroughly destroys darkness.

(c) *Su+Ṛtah* (सु+ऋतः)=*Ṛta* (field of influence) where light, gravitational pull etc. are felt.

(2)*Pṛśni* (पृश्नि)-Pra+aśnate(प्र+अश्नते वर्णः)-Which spreads colours or touches thoroughly (संप्रष्टा)

(3) *Nāka* (नाक)-(a) Which takes *rasa* (नेता रसानाम्)

(b)Which receives light or collection of stars (नेता भासानाम्).

(c) *Dyau* (द्यौ=bright sky) is also *nāka* as it removes lack of sorrow.*Ka* (क=सुख)=happiness, *Aka* (अक=दुःख)=lack of happiness or sorrow.*Nāka*-removes (*na*) *aka*.

स नाको नाम दिवि रक्षोहाग्निः(मैत्रायणी सं.४/१/९)

Agni is named *nāka* which protects.

न वा अमुं लोकं जग्मुषे किं च नाकम्(काठक सं.२१/२)

We desire to go *nāka*, not this world.

(4) *Gau* (गौ)-Which moves in space and takes *rasa* there. It reaches far away from earth, so it is *dyau* also. Planets and stars move in it, so it is called *gau* (=go, in English).

(5) *Viṣṭap* (विष्टप्)-Which injects juices (रस). It is normally used for tree, which takes juice from earth through its roots and takes them to its leaves. Current of river also is *viṣṭapa* as *Triviṣṭap* (Tibet) has three *viṣṭapa* (*Viṭapa*)-*Brahma-viṭapa* is eastern part from where the water is drained through *Brahmaputra* (meaning son of *Brahmā*) river to sea. The land beyond *Brahmaputra* river is *Brahmā* (*Burmā*), now called *Myāmmāra* (=*mahā+amara*=great among gods i.e. *Brahmā*).

Central part around *Kailāśa* mountain (abode of *Śiva*) is *Śiva-viṭapa* whose water is drained through *Gangā* river famed to have arisen from hair locks of *Śiva*. West part is *Viṣṇu-viṭapa* drained through *Sindhu* river whose daughter is *Lakśmī* (*Vaiṣṇo-devī* shrine). The chain of creation from *Svayambhū* (whole world) via *Parameṣṭhī* (galaxy), *Saura* (solar system), *Chāndra* (sphere containing moon orbit), *Bhū* (earth) is called eternal tree (e.g. *Gītā* 15/1), which has been calle *skambha* in *Atharva-veda* (10/7). Formless *Brahma* sees this tree remaining stand-still-

ऊर्ध्वमूलोऽवाक् शाखएषोऽश्वत्थः सनातनः(कठ उप.२/३/१)गीता(१५/१)

वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम्(श्वेताश्वतर उप.३/९)

(6) *Dyau* (द्यौ)-*Gau* (गौ) and *Viṣṭap* (विष्टप्)-both have been

called *dyau* also which contain light (*divah*=lighted) and pious souls.

(7) *Nabha* (नभ)-Which carries away juice or light, or which is collection of constellations (नेता भासानाम्,भासानाम्, ज्योतिषां प्रणयः).Or, it is opposite of *Bhana* (=which is not lighted).

3.Scientific concept of *Āditya*-*Aditi* has been called all pervading in *vedas*-

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
विश्वेदेवा अदितिः पञ्चजना अदितिर्जातमदितिर्जनित्वम् ।।
(ऋक्.१/८९/१०)

I.e. *Aditi* is all-*dyau* (space with energy), *Antarikśa* (intermediate space with light and rare matter), mother (creative field), father (creative cause), son (created world), *Viśvedeva* (all energy fields of galaxy-33 *devas* are in solar system only), *pañchajana* (5 fold division of gods, human races etc.). World is created from *Aditi* and it is again created from world. Created form is *Āditya* i.e. son of *Aditi.*

Gitā, chapter 8 starts with *Brahma, Karma, yajña*-as parts of previous. *Brahma* is creator and the whole created universe-

सर्वं खल्विदं ब्रह्म (छान्दोग्य उप.३/१४/१, मैत्रायणी उप. ४/६)

Idam (this) is visible created world, *tat* (that) is abstarct creator. The whole creation is visible creation.

This (created) *Brahma* is from *Akśara* (active form of *puruṣa*)-

ब्रह्माक्षर समुद्भवम्(गीता३/१५).

Brahma is *rasa* i.e. uniform space. It has infinite molecular fluctuations and motions. Only identifiable pat-

motion is called *karma* (work). In modern physics-Work=Force x displacement.

The *karma* which produces desired objects in a cycle is called *Yajña*-

सहयज्ञा प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेषवोऽस्त्विष्ट कामधुक्(गीता,३/१०)
अन्नाद् भवन्ति भूतानि पर्जन्यादन्न सम्भवः ।
यज्ञाद् भवति पर्जन्यो यज्ञः कर्म समुद्भवः ।१४।
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षर समुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ।१५।
एवं प्रवर्तितः चक्रम्...।१६। (गीता,अध्याय.३)

Its opposite is *Diti* which is world divided in parts-root verb do =to break in parts. by suffix *ktich* it becomes *Diti*-feminine form. In masculine also, *do+ktin=diti* means to break. *Dāna* (donate) also is derived from this verb. After cutting from own possession, something is donated.

राये च नः स्वपत्याय देव दिति च रास्वादितिमुरुष्य(ऋक्४/२/११)

4. Three *Āditya*-The form from which the world started (*ādi*) is called *Āditya*. The whole world started from abstract uniform *Brahma* called *Aryamā*. *Parameṣṭhī* (largest brick) is galaxy which is an egg of that *Brahma* i.e. *Brahmāṇḍa*. It has been formed from a zone of light, seen as halo of light around galaxy called nutrino corona. This light zone is called *Goloka*. Since it does work, it is called *Kūrma*. Its primordial form is water like material spread in galaxy called *Varuṇa*. Similarly, source matter of solar system is *Mitra*. These 3 *ādityas* are stated at many places-

तिस्रो भूमीर्धारयन् त्रीरुत द्यून् त्रीणि व्रता विदथे अन्तरेषाम्।
ऋतेनादित्या महि वो महित्वं तदर्यमन् वरुण मित्र चारु।(ऋक् २/२७/८)

There are three earth and 3 skies, in between the pairs there are 3 *vrata* or *antarikśa*. The *Ṛta* (spread material) in the 3 *antarikśa* are 3 *āditya-Aryamā, Varuṇa, Mitra.* Earth is defined as the zone lighed by sun and moon. The place lighted by sun and moon both is our planet earth and its surondings. Own zone of sun is solar system-second earth. The last limit of sun rays is galaxy where sun is seen as point only.

रविचन्द्रमसोर्यावन्मयूखैरवभास्यते।
स समुद्र सरिच्छैला पृथिवी तावती स्मृता।(विष्णु पुराण २/८/४)

Size of *brahmāṇḍa* as limit of sun rays is in *sūrya-siddhānta*-ख व्योम खत्रय खसागर षट्क नाग व्योमाष्ट शून्य यमरूप नगाष्ट चन्द्राः।ब्रह्माण्ड सम्पुट परिभ्रमणं समन्तादभ्यन्तरा दिनकरस्य कर प्रसाराः।।
(सूर्य सिद्धान्त १२/८२)

Radiation energy of *dyu* (sky) starts the creation process, so it is father, region of creation is earth of 3 types, so it is mother. A pair of parents is one *dhāma.*

Dhāma	Mother/earth	*Antarikśa/āditya*	Father/ *dyu*
Lower	Earth	*Bhuvar/Mitra*	Solar system
Middle	Solar system	*Mahar/Varuṇa*	*Janah*-galaxy
Higher	*Janah*-galaxy	*Tapah/Aryamā*	*Svayambhū*

The root form of world is visible in intermediate spaces (*antarikśa*) only-

या ते धामानि परमाणि यावमा या मध्यमा विश्वकर्मन्नुतेमा (ऋक् १०/८१/५)
तिस्रो मातृस्त्रीन् पितृन् बिभ्रदेक ऊर्ध्वतस्थौ नेमवग्लापयन्ति(ऋक् १/१६४/१०)

5. *Varāha*-Construction starts from *āditya*. For that, spread material is collected which is called *varāha*. Spread

of matter is water, its combined form is *varāha* (cloud). *Varāha=vah* (=*var* or water)+*āh*-i.e. which collects water. Collected form is cloud (*megha* or *varāhāra*) stated in *nirukta*-वराहो मेघो भवति, वराहारः।(यास्क निरुक्त,१/१०)

5 stages of world have 5 *varāha*-

(1) *Svayambhū*-Primordial form of whole world is called *ādi-varāha* which was conglomerate of gases with vacant or rarer places in between.

ब्रह्मा देवानां पदवीः कवीनामृषीर्विप्राणां महिषो मृगाणाम्।
श्येनो गृधानां स्वधितिर्वनानां सोमः पवित्रमत्येति रेभन्। (ऋक् ९/९६/६)

Brahmā is head (souce) of *devas*, first among *kavi* (creators), seer among knowers of *Brahma*, bison among animals (*mṛga*=deer, in general all animals), hawk among birds and in woods it is their group (wood=timber, woods=forest). This *soma* (spread matter) is separated with sound-ब्रह्मावै स्वयम्भू तपोऽतप्यत।तदैक्षत-न वै तपस्यानन्त्यमस्ति।हन्त!अहं भूतेष्वात्मानं जुहुवानि, भूतानि चात्मनि-इति।तत्सर्वेषु भूतेषु आत्मानं हुत्वा भूतानि चात्मनि सर्वेषां भूतानां श्रैष्ठ्यं-स्वाराज्यं-आधिपत्यं-पर्य्यैत् (शतपथ ब्रा.१३/७/१/१)

=Self created *Brahmā* started *tapa* (labour, it creates *tāpa*=heat). He saw-there is no end of *tapa*. Alas! I am offering myself in beings and beings into me. By mutual merging of beings and *Brahmā*, He become highest of all beings and became overlord.

(2) *Parameṣṭhī*- Giant gas clouds started contracting. When it was heated gradually, radiation started from that. Zone of radiation was *Goloka*. Matter within it sarted rotating due to gravitation, it was called *Kūrma*. *Brahmāṇḍa* was created in its 10th part .This started

process of creation ina cycle or *yajña*, so it is called *Yajña-varāha*-स यः कूर्मः, असौ स आदित्यः(शतपथ ब्रा.६/५/१/६)

That is *Kūrma*, same is *Āditya.*

तां पृथिवीं (परमेष्ठीं) -संक्लिष्याप्सु-प्राविध्यत् तस्यै यः पराङ् रसोऽक्षरत्-स कूर्मोऽभवत्(शतपथ ब्रा.६/१/१/१२)

By inter-mixing of earth (galaxy), creation started, from that extracts emerged-that became *Kūrma.*

स यत् कूर्मो नाम-एतद्वै रूपं कृत्वा प्रजापतिः प्रजा असृजत। यदसृजत-अकरोत्-तत्। यदकरोत्-तस्मात् कूर्मः। कश्यपो वै कूर्मः। तस्मादाहुः-सर्वा : प्रजाः काश्यप्यः-इति (शतपथ ब्रा.७/५/१/५)

That which is named *Kūrma*-by taking that form only, the Creator created beings. As he created or did work, he was called *Kūrma* (*dukṛñ*=to do). *Kaśyapa* (opposit of *paśyaka*=seer, in all the seen world) is *Kūrma.* So all beings are of *Kaśyapa.*

मानेन तस्य कूर्मस्य कथयामि प्रयत्नतः। शङ्कोः शतसहस्राणि योजनानि वपुः स्थितम्। (नरपति जयचर्या, स्वरोदय, कूर्म चक्र)

=I am telling measure of that *Kūrma* as estimated. Its body is of 1 lakh (10^5) *śaṅku* (10^{13})=10^{18}.

(3) **Solar system**-Its primeval form is *Śveta* (white) *varāha* as white light started emanating after creation of stars like sun-प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति। महिव्रतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन्(ऋक्.९/९७/७)

Prime Creator (*Kāvya*) told like *Uśanā* (his place is *Kābā* in *Arab*, his rule was on oceans) sequence of creation of *devas.* The great spread of matter (*mahivrata*) was separated (*padā*) with grades of light (*śuchi*) and heat (*pāvaka*).

स प्रजापति-वै वराहो रूपं कृत्वा उपमन्यमज्जत् (तैत्तिरीय ब्रा.१/१/३/६)

That *Prajāpati* (Creator) started creation with *varāha* form.

अग्नो ह वै देवा घृतकुम्भं प्रवेशयां चक्रुस्ततो वराहः सम्बभूव। तस्माद् वराहो मेदुरो घृताद्धि सम्भूतः। तस्माद् वराहे गावः सञ्जानते ।

(शतपथ ब्रा.५/४/३/१९)

Devas as *agni* (fire, agri=leading creation) entered pot of *ghee* (clarified butter), by that *varāha* appeared. So *Varāha* is full of fat and born of *ghee.* So *Go* (creative radiation, cow) are born in *varāha.*

Zone of sun is up to 33 *ahargaṇa, Prajāpati* is next outer zone at 34th *ahargaṇa*-

त्रयस्त्रिंशद्वै देवाः, प्रजापतिश्चतुस्त्रिंशः(शतपथ ब्रा.१/१/३/६, ताण्ड्य महा ब्रा. १०/१/१६, १२/१३/२४)

(4) ***Bhū-varāha***-The zone from whose material earth was created is its *varāha.* That *varāha* had held earth on a corner of its tooth out of the sea of solar system, called *Arṇava.* As per *Vāyu purāṇa* (6/12), it has been called 100 *yojana* high from sun with body width as 10 *yojanas.* Thus, earth is within 110 *yojana* of sun, it is about 109 sun-diameters from sun.

(5) *Emūṣa-varāha-Emūṣa* is adjacent or close to earth. The atmosphere around earth is its *emūṣa varāha.* This supports the life forms and nourishes them by rains. So *megha* (cloud) is this *varāha.*

इयमग्रे पृथिव्यास प्रादेशमात्री (१० अङ्गुल)-ताम् ए मूष इति वराह उज्जघान। सोऽस्याः (पृथिव्याः) पतिः प्रजापतिः।(शतपथ ब्रा.१४/१/२/११)

That earth of 10 digits gave rise to *Varāha* called *emūṣa.* That is lord of this earth.

6. Other 4 forms-(1) ***Yajña***-Ths ceation process has been called *sarvahuta yajña.* It is completed in 10 cycles-

अथ यद्दशममहरुपयन्ति। संवत्सरमेव देवतां यजन्ते।(शतपथ ब्रा.१२/१/३/२०)

Now, in 10 days *devas* appear. They create as per year only-मितमेतद्देवकर्म्म यद्दशममहः(कौषीतकि ब्रा.उप.२७/१)

This work of *devas* is measured that is in 10 days.

अथ यद्दशरात्रमुपयन्ति। विश्वानेव देवान्देवतां यजन्ते (शतपथ.१२/१/३/१७)

Which works for 10 nights (time unit is day, calm condition fr creation is night). The *devas* of *viśva* (galaxy) created the *devas* (of 33 zones in solar system).

(2) *Virāṭ*- Visible world-

तस्माद् विराट् अजायत, विराजो अधिपूरुषः।

स जातो अत्यरिच्यत पश्चाद्भूमि मथो पुरः(ऋक्.१०/९०/५)

From that, *Virāṭ* appeared, from *Virāṭ*, its lords. After being born it created extra, then earth and other places.

पुरुषो ह नारायणोऽकामयत-अतितिष्ठेयं सर्वाणि भूतानि, अहमेवेदं सर्वं स्याम्-इति। स एतं पुरुषमेधं पञ्चरात्रं-यज्ञक्रतुमपश्यत्। ..तेन सर्वमभवत्। ...चत्वारिंशदक्षरा विराट्। तद्विराजमभिसम्पद्यते। ततो विराडजायत। विराजो अधिपूरुषः।(शतपथ ब्रा.१३/६/१/१,२)

Puruṣa is *Nārāyaṇa* (living in *nāra*=water) himself. He desired-I will hold all beings, myself will become all. Then he started *yajña* of sacrifice of *Puruṣa* (*Bakarid* in *Islam*) of 5 nights. From that everything was created. *Virāṭ* (meter) is of 44 letters . That is structre of *Virāja* (44 parts)-place. From that *Virāṭ* was formed. From *Virāṭ*, its presiding lords appeared.

आदित्य उकारो निहव एकारो विश्वेदेवा, औ-हौ-इकारः-प्रजापतिर्हिङ्कारः-प्राणः-स्वरः-अन्नं-या वाक्-(सा) विराट्। (छान्दोग्य उप.१/१३/२)

Āditya is completed with vowel *U*, *Viśvedeva* (*devas* of galaxy) are *E. Au, hau, I*-are sounds of *Prajāpati* indicating its *prāṇa*, sound (vowel), food or *vāk*-That is *virāṭ*.

(3) *Kūrma*- This has been explained in second form of *varāha*. This is *Kaśyapa* which started measure of time, axial rotation of galaxy is caled *manvantara* of about 310 million years.

कालः प्रजा असृजत कालो अग्रे प्रजापतिम्।
स्वयम्भूः कश्यपः कालात्, तपः कालादजायत।।(अथर्वसं.१९/५३/१०)

Time created the beings, time was the first *Prajāpati*. Self born *Kaśyapa* was from time, *tapa* (labour or heat) was from time.

(4) *Vāmana* (dwarf)- This is calles *Viṣṇu* (compact) also.

इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम्। समूळमस्य पांसुरे।१७।
त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः। अतो धर्म्माणि धारयन्।१८।
(ऋक्.१/२२/१७,१८)

This is enclosing (valour) of *Viṣṇu* who put his foot thrice. This world as dust has roots in Him (17). Three steps of *Viṣṇu* are his 3 spheres (of influence). It is *gopā* (drinker of *go*=rays) among the waters.

ऊर्ध्वं प्राणमुन्नयति, अपानं प्रत्यगस्यति।
मध्ये वामनमासीनं विश्वेदेवा उपासते।(कठोपनिषत् ५/३)

Prāṇa rises up, *apāna* moves down. In middle is located *Vāmana* whom all *devas* worship.

वामनो ह विष्णुरास। ते प्राञ्चं विष्णुं निपाद्य छन्दोभिरमितः पर्य्यगृह्णन्(शतपथ ब्रा.१/२/५/५,६)

Vāmana himself is *Viṣṇu*. He first placed *Viṣṇu*, arranged in boundaries (*chhanda*).

7.***Purāṇic* Chronology**-Identification of time periods (eras) for events is a *yuga*. It joins events with time cycles (*yuga*=to join). Two time cycle join to form a *yuga*. *Munīśvara* has stated 5 types of yugas in his *Siddhānta-sārvabhauma*-

5 years, 12x 5=60 years, 12x60=720 years, 600x720=*Kali* era, *Kali* x10=1 *yuga*.

Like 7 *yojanas*, there are 7 *yugas*-

सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा।

त्रिनाभिचक्रमजरमनर्वं यत्रेमा विश्वा भुवनानि तस्थुः।(ऋक्१/१६४/२)

7 join (*yuj)* the single *ratha* (vehicle=body of man or of cosmic structures), 1 *aśva* (horse, *śva*=next day, present state will not remain tomorrow , so time is called *aśva*) flow with 7 names. Eternal cycle of motion has 3 navels (center or focus) in which worlds and cosmic structures are located. Here *yuj* of 7 types forms *yuga* or *yojana*- so both are of 7 types.

Creation or *yajña* of different levels are completed in 7 types of *yuga*-

(1) *Sanskāra*-yuga-Education and improvement are called *sanskāra*. Their *yugas* are-

(a) *Gopada*-yuga-Like 4 feet of *Gau* (cow), this yuga has 4 years as its part. Another reason is that it starts in evening when cows return after grazing, called *go-dhūli* (dust raised by cows) time. Its 4 years are called *kali* (start of calculation, 1), *dvāpara* (second after that), *tretā* (third), *kṛta* (complete 4 years). This is basis of names of astronomical eras where they start from *Kṛta* and end with *kali*. This yuga is based on *Aitareya Br.*(7/13) where *Indra* instigates *Rohita* not to return to his father's house for being offered to *Varuṇa*. In the process, he explains 4 yuga years.

कलिः शयानो भवति, संजिहानस्तु द्वापरः।

उत्तिष्ठन् त्रेता भवति, कृतं सम्पद्यते चरन्।(ऐतरेय ब्रा.७/१३)

Kali is sleeping, *dvāpara* is rising, *tretā* is standing, *kṛta* is completed by moving.

Suppose *kali* starts on 1st January evening 6 PM. This will be complete on 1st January next year at 12 PM (Year is of 365 days, 6 hours approx.). So *kali* has been called sleeping. Second year will end in 3rd year 2nd January at 6 AM when people will be rising. Thus *dvāpara* is rising. *Tretā* will end on 4th year 12 noon when people (or sun) will be standing, so *tretā* is standing. *Kṛta* will end on 2nd January, 6 PM when again people (and cows) will be returning home. So *Kṛta* is moving. Due to leap year, the *yuga* will end after 4 years exactly on 1st january. In this system, civil year is of 12x30=360 day, residual 5 days were year ending leave called *pāñcharātra.* Same tradition is followed in Christmas and Haj. In 4th year, there was *ṣaḍāha* (six days) remainder-a form of *yajña* in *Aitareya brāhmaṇa.*

(b) 5 year *yuga*-In *Yājuṣa jyotiṣa* 5 year *yuga* is stated which started on *Māgha śukla* 1st when sun-moon joined in that *nakśatra* (*maghā*)-

स्वराक्रमेते सोमार्कौ यदा साकं स-वासवौ।

स्यात् तदाऽऽदि युगं माघस्तपः शुक्लोऽयनं ह्युदक्। (याजुष ज्योतिष ६)

When the sun and moon together (सोमार्कौ साकं) with the star *Dhaniṣṭhā* (स-वासवौ, *Vasu* is lord of *Dhaniṣṭhā*) ascend the heavens (स्वर आक्रमेते), then there is beginning of the *yuga* (स्यात् तदा आदि युगम्), the months of *Māgha,* of (Vedic) *tapa,* bright fortnight and the period when (if necessary) the days are abandoned (दिनं त्यज).

The years were named by adding prefixes-*sam, pari,*

idā, anu, idu- before word *vatsara* (son=year, 9th stage of creation is also *kumāra*=son). Only *vatsara* or *Id-vatsara* is civil year of 360 days.

(c) 12 year *yuga*-This is revolution period of Jupiter around sun. Years are named like lunar months-*chaitra, vaiśākha* etc.-आदित्याश्च ह वा आङ्गिरसश्च स्वर्गे लोके ऽस्पर्धन्त-वयं पूर्वो एष्यामो वयमिति। ते हाऽऽदित्याः पूर्वे स्वर्गं लोकं जग्मुः, पश्चेवाङ्गिरसः, षष्ट्यां वा वर्षेषु (ऐतरेय ब्रा.१८/३/१७)।=*Āditya* and *āṅgiras* were competing to reach *svarga* first--we will reach earlier. Those *ādityas* reached earlier, *āṅgiras* were later, in 60 years.(*Bṛhaspati* is son of *Āngirasa*)

आदित्याश्चाङ्गिरसश्च सुवर्गे लोकेऽस्पर्धन्त। वयं पूर्वे सुवर्गं लोकमियाम वयं पूर्व इति। त आदित्या एतं पञ्च होतार मपश्यन्। सम्वत्सरो वै पञ्चहोता।(तैत्तिरीय ब्रा.२/२/३/५)=*Āditya* and *āṅgiras* were competing to reach *svarga* earlier. Those *ādityas* saw 5 *Hotā*. They covered 5 *hotā* or years each. Year consumes world, so it is *hotā*. *Ādityas* are 12.

So, *Āditya* x 5 *hotā* =12x5=60 years.

(d) 19 years *yuga*-*Prabhakar Holay* has explained *Ṛk jyotiṣa* with 19 year *yuga*. The first verse tells that a *yuga* has 5 *samvatsaras*. It does not mean that there are 5 years in a yuga, as *samvatsara* is only one of the 5 types of years. Thus, in a *yuga* of 19 years calculated by *Ṛk-jyotiṣa* method-there are 5 years of *samvatsara* type and 14 years of other 4 types. In *yājuṣa jyotiṣa* also, in 5x5 years of 5 *yugas*, there are 6 lost or suppressed years which again forms 19 year *yuga*-

क्षयं संवत्सराणां च मासानां च क्षयं तथा।(महाभारत, शान्ति पर्व. ३०१/४६)

(In addition to days) months and years also are suppressed.

(e) Eclipse *yuga*-Joint motion of sun-*rāhu* (node of moon), completes 1 cycle (called Saros) in 18 years 10.5 days. A solar year has 371 lunar *tithi*, each has 9 *bhānśa* (parts of sky covered by sun in it). Thus a year has 9x371=3339 *bhānśa*-

त्रीणि शता त्रीसहस्राण्यग्निं त्रिंशच्च देवा नव चा सपर्यन्

(ऋक् ३/९/९,१०/५२/६,वा.यजु.३३/७)

3,339 *agni* revolved around sun in sky.

3339 *tithi* = 111 lunar months (30 *tithis* in a month)+ 9 *tithis* =half of Saros cycle of 223 lunar months.

(2) Human *yuga*-(a)Working life of man is about 60 years in which jupiter (5) and saturn (2) complete revolutions. This is cycle of 60 *guru* years, called *angirā* period in *vedas*.

(b) Human life is of 100 years-

शतायुर्वै पुरुष:(कौषीतकि ब्रा.११/७, १८/१०,२५/७, तैत्तिरीयब्रा.३/८/१५/३,ऐतरेय ब्रा.२/१७ आदि)

Life of man is 100 years.This is called *Śakra* (short form of *śatakratu=śata+kratu*=100 *yajña*). *Śakra* is name of *Indra*-

इन्द्र आसीत्सीरपति: शतक्रतु: (तैत्तिरीय ब्रा.२/४/८/७)

Indra was lord of earth and cultivation (*sīra*=plough, sun) doer of 100 *kratu* (cultivation is main yajña in annual cycle).

In 19 year yuga of *Ṛk jyotiṣa*, moon returns to the same *nakśatra*. After 5 yugas of 19x5 years, 5 yugas of *yājuṣa jyotiṣa* are taken, then moon will be in next *nakśatra*. Thus century can be named after *nakśatra* of moon at its start. *Saptarṣi* also move 1 *nakśatra* in 100 years.

(c) For astrological forecast, human life is taken as 120

(3) *Parivarta* yuga-1 *divya* year or 360 solar years is period of historic changes. So, this has been called *Parivarta-yuga*. In *Vāyu-purāṇa* (23/113-218) 28 *Vyāsa* have been counted. First *Vyāsa Brahmā* is at start of *Śveta-varāha-kalpa*. 2-5 *vyāsa* periods are called 2nd to 5th *dvāpara*. Then 6th to 9th, 12-13th, 15th to 28th are called *parivarta* periods. 14th is called *paryāya*, 15th is also named as *dvāpara*. In period of 24th *Vyāsa Ṛkśa* (*Vālmīki)*, end of *yuga* has been called *kali*. *Vāyu-purāṇa* (98/72, 74, 88-92) tells all these periods as parts of *tretā*-*Varāha*-4th, *Bali*-7th, *Dattātreya*-10th, *Māndhātā*-15th, *Paraśurām*a-19th, *Rāma*-24th, *Vedavyāsa*-28th. Also see chapters 70, 86 etc. *Brahmāṇḍa purāṇa* tells yuga of 26,000 years at one place and at other place, it is called *manvantara* of 71 yugas-71 x360=25,560 years. Parts of *tretā* in *Vāyu* are also of this period of 360 years.

स वै स्वायम्भुवः पूर्व पुरुषः मनुरुच्यते।(३६)
तस्य एकसप्तति युगं मन्वन्तरमिहोच्यते।(३७)-(ब्रह्माण्ड पु.१/२/९)

That first man was *Svāyambhuva Manu*. His 71 *yugas* are called *manvantara*.

षड्विंशति सहस्राणि वर्षाणि मानुषानि तु। वर्षाणां युगं ज्ञेयं (ब्रह्माण्ड पु.१/२/२९/१९)= *Yuga* is of 26,000 *manuṣya* (human) years.

अष्टाविंशति समाख्याता गता वैवस्वतेऽन्तरे।(७६)
चत्वारिंशत्त्रयश्चैव भवितास्ते महात्मनः।
अवशिष्टं युगाख्याते ततो वैवस्वतो ह्ययम्(७७)-(मत्स्य पु.१२९)

In *Vaivasvata Manu* period, 28 *yugas* have passed (till *Vedavyāsa*, 3102 BC). He came 43 *yugas* after *Svāyambhuva Manu*.

आदमो (स्वायम्भुव) नाम पुरुषः पत्नी हव्यवती तथा ।१८।
षोडशाब्द सहस्रे च तदा द्वापरे युगे ।२६। (भविष्य पु.३/४/१८,२६)

Svāyambhuva was *Ādama*. His wife was *Havyavatī*. 16,000 years after him (came *Vaivasvata Manu*).

(4) *Sahasra*-yuga-*Bhāgavata purāṇa* (1/1/4) tells about 1000 year session of *Śaunaka*. Man lives for hundred years only, but standards of morality, etiquette, religion last for thousands of years After session of *Śaunaka*, revision of *purāṇas* was done 3000 years later by *Vikramāditya* which is current for 2000 years now-

एवं द्वापर सन्ध्याया अन्ते सूतेन वर्णितम् ।
सूर्यचन्द्रान्वयाख्यानं तन्मया कथितं तव ।१।
विशालायां पुनर्गत्वा वैतालेन विनिर्मितम् ।
कथयिष्यति सूतस्तमितिहाससमुच्चयम् ।२।
तन्मया कथितं सर्वं हृषीकोत्तमपुण्यदम् ।
पुनर्विक्रम भूपेन भविष्यति समाह्वयः ।३।(भविष्य प्रतिसर्ग.४/१)

At the end of *dvāpara*, *purāṇa* was described by *Sūta* with sories of Sun and moon race kings. The same was re-compiled by *Vetāla* in *Viśālā* where scholars were gathered by King *Vikrama*.

2 *Divya*-years (720 years-*Munīśvara*) or 3 divya-years (1080) are about 1000 years. Path of *Buddha* was for 1000 years and of Prophet *Mohammed* it was 1400.

Saptarṣi yuga is called of 2700 *divya* or 3030 *mānuṣa* years-

त्रीणि वर्ष सहस्राणि मानुषेण प्रमाणतः। त्रिंशदधिकानि तु मे मतः सप्तर्षि वत्सरः।
(ब्रह्माण्ड पु.१/२/२९/१६, वायु पु.५७/१७)

With *mānuṣa* measure, *saptarṣi*-year is of 3030 years.

सप्तविंशति पर्यन्ते कृत्स्ने नक्षत्र मण्डले ।

सप्तर्षयस्तु तिष्ठन्ते पर्यायेण शतं शतम्। (वायु पु.९९/४१९)

Saptarṣi (seven sages) stay in each *nakśatra* for 100 years and cover entire circle of 27 *nakśatras*.

सप्तर्षीणां तु यौ पूर्वौ दृश्येते ह्युदितो दिवि।
तयोऽस्तु मध्ये नक्षत्रं दृश्यते यत्समं निशि।१०५।
तेन सप्तर्षयो युक्तस्तिष्ठत्यब्दशतं नृणाम्(विष्णु पु.४/२४/१०५)

The line joining two eastern stars (*Pulastya, Kratu*) of seven sages rising in sky meets a *nakśatra* which is said to be joined by *saptarṣi*. It remains 100 years in each *nakśatra*.

See also *Vāyu* (99/412,421), *Brahmāṇḍa* (2/3/74/233,234).

Here, *divya*-year is solar year of 365.25 days and *mānuṣa* year is of 12 lunar sidereal revolutions (12x27.29=327.53 days). Stars are almost static due to large distances, but the line joining 2 stars in east meets some point on zodiac which is called constellation occupied by *saptarṣi*. It covers circle of 27 *nakśatras* backwards in 2700 years, 100 years for each *nakśatra*.

3030 *manuṣa* years=3030x327.53/365.25
=2717 solar years.

Yuga of *Romaka-siddhānta* is of 2850 years(*Pañcha-siddhāntikā* of *Varāhamihira*). This is 150 times *Ṛk yuga* of 19 years.

(5) *Dhruva* or *Krauñcha* yuga- This is 3 times *saptarṣi* era i.e. 9090 *mānuṣa* or 8100 solar years-

नव यानि सहस्राणि वर्षाणि मानुषाणि तु।
अन्यानि नवतिश्चैव ध्रुव:संवत्सर:स्मृत:।।(ब्रह्माण्ड पुराण १/२/१९/१८)

This has been called *krauncha* (heron) *samvatsara* in *Vāyu purāṇa* (57/18).

It is about 1/3 of precession cycle of earth axis. Line of earth axis extended north comes close to 3 stars in its circular path, which become pole-stars by rotation. The shape of that star-group is like *krauñcha* (heron) bird. On earth also, region adjacent to north pole is *Kraunch dvīpa* (Canada, Greenland, Iceland) with broken coast-line. It started when king *Dhruva* who went to north pole after death. After *Dhruva* years (8100), Skanda was leading *Deva* army and broke *Krauñch dvīpa* (both *Purāṇic* legends). Again after 8100 years, king *Yudhiṣṭhira* expired in *Kali* 25 (3076 BC) when *Laukika* year started in Kashmir.

Similar period is found by joining two *Guru* years. In 85 solar years, *Guru* years are 1 more (86). In south Indian *Pitāmaha* system, 60 solar years are *Guru* cycle. Both cycles combine in 85 x 60=5100 years. In the year *Rāma* was born, *Guru* cycle started with *Prabhava* year in both *Sūrya* and *Pitāmaha siddhānta* counts (*Viṣṇu dharmottara purāṇa* 82/7,8). *Vālmīki Rāmāyaṇa* states planetary positions at the time of *Rāma* birth which was at 10-47-48 LMT on 11-2-4433 BC. Fish (*Matsya*) in-carnation at the time of glacial floods was 5100 years ago in 9533 BC when both cycles had started together. This is approximately time of last glacial floods.

(6) *Ayana* or Historic yuga-As per modern astro-physics, earth-axis rotates in a conical path making a circle in 26,000 years. This has been called *yuga* in *Brahmāṇḍa purāṇa* (para 3 page 82). But glacial ice/ flood cycle on earth is due to 2 reasons as per Milankowitch Theory, 1923 (see The Earth, by A.V.. Byalko, Mir Publication, Moscow,1987)-

(1) Rotation of apogee of earth orbit in about 100 thousand years. Apogee being the farthest receives least light and heat of sun.

(2) Rotation of earth axis in opposit direction in 26,000 years. When north pole is away from sun, i.e. sun ray is perpendicular to southern hemisphere, there is cold in north part which has major land mass. In the land surounding north pole, polar glaciers expand and contract in long cycles.

When both effects combine, i.e. when earth is at apogee then north pole also is away from sun, then glacial winter sets i.e. glaciers expand to lower latitudes. When north pole/apogee are separate, glacial summer comes and polar glaciers recede to higher latitudes. Glacial winters were 11.2, 33.2, 60.1 thousand years ago. Glacial summer or great flood occured in 20.0, 45.5, 69.2 thousand years ago. The cyce of glaciation is in 21,600 years-

$1/21600 = 1/26000 + 1/100,000$

Middle of the two cycles of 26,000 and 21,600 is taken as 24,000 years for long term calender. Due to fluctuations in earth rotation, this period matches more closely with glacial cycles. For this, long period of apogee motion (estimated recently by NASA of 413,000 years) is merged with precession, causing faster rotation in Indian texts-

$1/24000 - 1/26000 = 1/412000$.

This causes long term correction in cycle of 24,000 years coming from long past followed by *Brahmagupta* and *Bhāskara*-II without understanding exact reason. This is real *Bīja-sanskāra* (seed-correction) due to error in math-

rection of constants to match with observation-these also are used commonly in physics. Long term correction has 4 quadrants of 6,000 years, in 2 quadrants, correction is positive, in other 2, it is negative-

खखखार्क(१२०००) हृताब्देभ्यो गतगम्याल्पाः खशून्ययमल (२००) हृताः।
लब्धं त्रि (३) सायकं (५) हतं कलाभिरूनौ सदार्केन्दू।५९।
शशिवत् जीवे द्वि (२) हतं चन्द्रोच्चे तिथि (१५) हतं तु सितशीघ्रे ।
द्वीषु (५२)हतं च बुधोच्चे, द्वि (२) कु (९) वेद हतं च पात कुजशनिषु।६०।
(ब्रह्मगुप्त का ब्राह्मस्फुटसिद्धान्त, सुधाकर द्विवेदी संस्करण, १९०२, मध्यमाधिकार)

खाभ्रखार्कै(१२०००) र्हृताः कल्पयाताः समाः शेषकं भागहारात् पृथक् पातयेत्।
यत्तयोरल्पकं तद् द्विशत्या(२००) भजेल्लिप्तिकाद्यं तत् त्रिभिः(३) सायकैः (५)।७।
(भास्कराचार्य-२ का सिद्धान्त शिरोमणि, भू-परिधि, ७)-स्वोपज्ञ भाष्य-
अत्रोपलब्धिरेव वासना। यद्वर्षसहस्रषट्कं यावदुपचयस्ततोऽपचय इत्यत्रागम एव प्रमाणं नान्यत् कारणं वक्तुं शक्यत इत्यर्थः।

The *bīja* correction is in cycle of 24,000 years with 4 quadrants having positive and negative corrections. *Bhāskara is* unable to explain the logic and tells that it is coming from remote past. *Sūrya-siddhānta, tripraśnādhikāra* (9,10) mentions 27^0 oscillation in 1800 years which also amounts to 360^0 rotation in 24,000 years. and its correct results are only proof. *Yuga* of 12,000 *divya* years is given in all *purāṇas.*

This gives first half as *utsarpiṇī* (ascending) *yuga* of 12,000 *divya* (solar) years in which correction is positive or *yuga* parts are in order of *kali* to *satya.* The other half is *avasrpiṇī* (descending) starting with *Satya* and ending with *Kali.* Creation started with *Satya* yuga, so day of human *Brahmā* starts with descendig cycle. At present (3102 BC- *Vedavyāsa*

time), third day is running-

कल्पाख्ये श्वेतवाराहे ब्रह्माब्दस्य दिनत्रये। (भविष्य पु, प्रतिसर्ग. १/१/३)

This *Śveta-varāha- kalpa* is 3rd day of *Brahmā.*

Precession cycle has been called *Ayana-rāsa* in vedas. *Rāsa* is a cyclic process of creation-

तन्नो देवासो अनुजानन्तु कामम् .... दूरमस्मच्छत्रवो यन्तु भीताः।
तदिन्द्राग्नी कृणुतां तद्विशाखे,तन्नो देवा अनुमदन्तु यज्ञम्।
नक्षत्राणामधिपत्नी विशाखे, श्रेष्ठाविन्द्राग्नी भुवनस्य गोपौ।११।
पूर्णा पश्चादुत पूर्णा पुरस्तात्, उन्मध्यतः पौर्णमासी जिगाय।
तस्यां देवा अधिसंवसन्तः, उत्तमे नाक इह मादयन्ताम्।१२।
(तैत्तिरीय ब्राह्मण ३/१/१)

Devas fulfil desires, rise from *Indrāgnī* (*Kṛttikā*) to *Viśākhā*. Then they become full and it is called *paurṇmāsī.* Then the movement reverses. This movement is around *nāka* (top point of ecliptic sphere)

Nutation is change in angle of inclination in earth axis from 22.5 to 24.5^0 in cycle of 41,000 years. This has been called *chyuti.* On the basis of *chyuti* references, *Pandit Dinanath Shastri Chulet* has determined period of *Śatapatha Brāhmaṇa* 54620 BC, *Maitrayaṇī upaniṣad* 23000 BC and *Vedāṅga jyotiṣa* in 22,022 BC etc-See Report of *Pañchāṅga* Committe in 1931, by *Yashavant Rao Holkar*, king of *Indore* (M.P.) under chairmanship of *Pt. Dinanath Shastri Chulet* (pages79-80 in part 1 and pages 171-176, 197 in part 2). His separate book *Veda-kāla-Nirṇaya* (Indore,1930) page 238-239 also gives chart and astronomical/geographical explanation. In descending cycle, *Kali* started on 17-2-3102 BC. and continued upto 1902 BC. Then *kali* of ascending cycle re

mained till 702 BC. *Dvāpara* of 2400 years was till 1699 AD. Then *tretā* of 3600 years started whose *sandhyā* (junction) period of 300 years was till 1999 AD. At junction of ascending/descending *kali* , *Buddha* appeared. After start of *dvāpara, Śaṅkarāchārya* revived *vedas*. *Tretā* is period of *yajña* (production) which is evident from industrial era in *sandhyā* and information technology after that. This is nature of the *yugas* stated in *Mahābhārata*-

त्रेतायुगे विधिस्त्वेष यज्ञानां न कृते युगे।
द्वापरे विप्लवं यान्ति यज्ञाः कलियुगे तथा।३२।
त्रेतायां तु समस्ता ये प्रादुरासन् महाबलाः।
संयन्तारः स्थावराणां जङ्गमानां च सर्वशः।३४।
त्रेतायां संहता वेदा यज्ञा वर्णाश्रमस्तथा।
संरोधादायुष स्त्वेते भ्रश्यन्ते द्वापरे युगे।३५।(महाभारत, शान्तिपर्व,२३२)

In *Satya* (*Kṛta*)-*yuga*, there is no *yajña*, it is formalised in *tratā* only. After *viplava* (floods, violence), *dvāpara* comes. In *kali*, all *yajña* and *vedas* vanish. In *tretā, veda, yajña* and society are in order. They decline in *dvāpara* with shortening of life.

Glacial periods also match with this era as shown in chart of *yugas*.

(7) Astronomical era-Taking *divya* year of 360 solar years, j*yotiṣīya yuga* of 12000 *divya* years=43,20,000 solar years is described in all *purāṇas*. It has 3 explanations-

(i) In *Bhagaṇopapatti* (origin of revolution period of planets) of *Siddhānta-śiromaṇi, Golādhyāya*, *Bhāskara*-II has written that *yuga* is the period in which all planets complete integral number of revolutions.

(ii)*Pandit Madhusudan Ojha* in *Indra-vijaya* (Jodhpur Uni-

versity, Rajsthan) has written that North pole was earlier at *Pamir* (*Prāṅ-meru*=earlier pole). The cycle of north south motion of north pole on earth surface is 1 yuga. Its quadrants are covered in periods called-*kali, dvāpara, tretā, kṛta* of 1,2,3,4, parts. This is seen as continental shift.

(iii) Periodic increase/ decrease of earth has been mentioned in *kalpa* or yuga (e.g. *Golādhyāya*, *bhuvana koṣa*,62 in *Siddhānta-śiromaṇi*) is actually shortening and incease of earth orbit (eccentricity of about 0 in circular shape to ellipse). (ii, iii) depend on motion of planets.

8. *Yuga*-Cycle-*Sanskāra* and human *yugas* are too small for historic periods, astronomical cycle is too big. So we take the base of *Ayanābda yuga* for chart of history. This has been specifically called *ayanābda yuga*-

त्रेता युगमुखे पूर्वमासन् स्वायम्भुवेऽन्तरे।

.... ये वै ब्रजकुलाख्यास्तु आसन्् स्वायम्भुवेऽन्तरे।

कालेन बहुनातीता अयनाब्द युगक्रमै:(वायु पु.३१/३,२९)।

Brahmā (*Svāyambhuva Manu*) was in initial *tretā-yuga.* Then *Braja-kula* (group of *devas*) existed. Long period has passed as per *Ayanābda-yuga.*

1 day night of human *Brahmā* =12,000 years descending+12000 ascending. Here, start of day is taken from descending sequence as the astronomical era in that sequence. Night has to be in opposite order. As shown at page 88, this is the third day of *Brahmā* running. This *yuga* matches perfectly with *saptarṣi* and *Dhruva* eras, *yuga* parts of *purāṇas* and the modern estimate of glacial years. Important dates are given by planetary positions also.

Yuga-cycle

Cycle Sequence BC years Start of *yuga* Glacial years

61,902 *Satya*- Ice age 69,200(previous *tretā*)
Descending 57,102 *tretā* Flood-58100 *Maṇijā* era
53,502 *dvāpara* Some *sūkta* of this era as per
Dark age 51,102 *Kali* nutation-*Dinanath Chulet*-1925
(1st) 49,902 *kali*
Ascending 48,702 *dvāpara*
46,302 *tretā* Ice age 45,500
42,702 *Satya*
37,902 *Satya*
Descending 33,102 *Tretā* Flood 31,200
29,502 *dvāpara* *Ādya tretā-Brahmā-Varāha kalpa*
27,102 *Kali* 29,102-*Svāyambhuva Manu*
Initial(*ādya*)25,902 *kali* 27,376-*Dhruva*-0
(*Svāyambhuva*)24,702 *dvāpara* 43x360=16,000 years
Ascending 22,302 *Tretā* Ice 20,000 19,276-*Dhruva*-1
18,702 *Satya*
13,902 *Satya* *Vaivasvata Manu*
Descending 9,102 *Tretā* flood 9,200 11,176-*Dhruva*-2
5,502 *dvāpara* 28 x 360=10,000 8476-*Ikśvāku*
Present 3rd 3,102 *Kali* 3,102-*Kali* 5,776-*Saptarṣi*-2
(*Vaivasvata*)1,902 *Kali* 1805-Death of *Buddha* 3076-*Laukika*-3
Ascending 702 *dvāpara* 755-*Śūdraka*,725-*Mālava*, 612-*Śākambharī*
AD 1,699 *Tretā* 1700-Industrial revolution
AD 5,299 *Satya* 2000-End of *tretā-sandhyā*, Information era

***Tretā* counts in *Śveta-varāha Kalpa*-**

1*parivarta yuga* = 360 years (degrees of circle)

1 *tretā*=3600 years = 10 *parivarta yugas*

Two *tretās* starting in 22,302 and 9,102 BC had 10 +10 =20 *parivarta*. In extended *tretā*, 3 cycles of 3x360 =

1080 years were completed in 5502-1080 = 4422 BC. Thus, *Rāma* was born in 4433 BC i.e. he was in 24th *tretā* (*Vāyu Puāṇa*,chapters 70,86,98). *Dattātreya* was in 10th *tretā* (ending in18,702 BC), or beginning of present descending *tretā* (9,102 BC). *Paraśurāma* was in 19th *tretā* i.e. 9th in 2nd cycle = 2x360 years before 5,502 BC. *Kollam* era starts in 6,177 BC (thousands years are completed in 824 or 1824 AD). *Māndhātā* was in 15th *tretā,* i.e.5th part in 2nd *tretā* =9,102- 4x360 =7,662 BC to 7302 BC. 18 generations after *Māndhātā* was *Bāhu* who was defeated by *yavanas* (*Brahmāṇḍa purāṇa* 2/3/63/120). As per Megasthenese, it was 6,451 years 3 months before 326 BC July (rains at time of Porus war), i.e.in April 6,777 BC, i.e.8-900 years after *Māndhātā*. Then *Sagara* drove out *yavanas* (Ionians-descendants of *Anu*, son of *Yayāti*).70 generations after *Sagara, Bṛhadbala* was killed in *Mahābhārata* war by *Abhimanyu*. Then, for 30 generations, *Sūryavaṁśa* continued till *Sumitra* ended by *Mahāpadma-nanda* in 1634 BC. *Nanda* and his 8 sons (2 generations) ruled for 100 years.Then 12 *Mauryas* +10 *Śuṅgas* +4 *Kaṇvas* + 30 *Āndhras* ruled. After that, during *Chandragupta*-1 of *Gupta* era, Alexander attacked in 326 BC. This comes to 160 generations. Megasthenese tells 153 generations. Probably 7 generations in between were not kings or some kings of same generation specially in *Āndhra* dynasty might have ruled. During this period, there were 2 democracies for 120 years (21 republics of *Paraśurāma* of about 5-6 years each, 21 times wiping of *kśatriyas*) and 300 years *Mālava-Gaṇa*, starting from *Śūdraka-śaka* of 756 BC (*Yallyāchārya* in

in *Jyotiṣa-darpaṇa*, verse 71) to *Śri-Harṣa-Vikrama samvat* of 457 BC (*Al-Biruni,* India). This *Vikrama* was second son of *Govindapāda, guru* of *Śaṅkarāchārya.*

Kaśyapa-Among 28 *Vyāsa* listed in *Vāyu, Kūrma, Brahmāṇḍa purāṇas*, first was *Svāyambhuva Manu* who was *Brahmā*, second *Kaśyapa* also was *Brahmā*, so a lot of time lapsed between them. 28th *Vyāsa* was *Kṛṣṇa-Dvaipāyana* in *Mahābhārata.* In astronomical *kalpa*, 14 *Manus* come one after another. First half of 7 *Manu* periods is like sunrise to noon. In same way, there is decline in next 7 *Manus*, so these are called *Sāvarṇi Manus*. In human eras, *Sāvarṇi Manus* are cousins (same *varṇa* or family) to first 7 *Manus* and are of same period.

Sl.No.	**Main *Manus***	***Sāvarṇi Manus***
1.	*Svāyambhuva*	*Meru Sāvarṇi*
2.	*Svārochiṣa*	*Dakśa Sāvarṇi*
3.	*Uttama*	*Brahma Sāvarṇi*
4.	*Tāmasa*	*Dharma Sāvarṇi*
5.	*Raivata*	*Rudra Sāvarṇi*
6.	*Chākśuṣa*	*Rauchya*
7.	*Vivasvata*	*Bhautya*

Brahmāṇḍa Purāṇa (1/2/36/65) tells that the four *manus-Svārochiṣa, Uttama*, *Tāmasa, Raivata*-were descendants of *Priyavrata*, elder son of *Svāyambhuva* . *Svārochiṣa* was son of *Ākūti*, daughter of *Svāyambhuva-Manu*. She was married to *Ruchi Prajāpati* (father of *Rauchya-Manu*). Other 3 were sons of *Priyavrata*. First

5 *Sāvarṇi Manus* were grandsons of *Dakśa-Prajāpati* through his daughter *Priyā* (or *Kriyā*-another version)-
सावर्ण मनवश्चान्ये भविष्या ब्रह्मण:सुता: ।
मेरुसावर्णितस्ते वै चत्वारो दिव्य दृष्टय: ।।२३ ।।
दक्षस्य ते हि दौहित्रा: क्रियाया: दुहितु: सुता:(ब्रह्माण्ड पुराण ३/४/१)
चाक्षुषस्यान्तरेऽतीते प्राप्ते वैवस्वतस्य च ।
रुचे: प्रजापते:पुत्रो रौच्यो नामाभवत्सुत:(वायु पुराण १००/५४)

Brahmāṇḍa-purāṇa (3/4/1/23,24), *Vāyu-purāṇa* (4/100,58/30) give similar story. Last two *Sāvarṇi Manus* came after *Chākśuṣa* who was grandson of *Dhruva* (*Harivaṁśa-purāṇa* 2/15). Period of *Kaśyapa* (*Brahma-Sāvarṇi*) covers 5 generations from *Chākśuṣa* to *Pṛthu*. In-between *Vṛ, Aṅga, Vena*, appeared.

Svāyambhuva------------*Chākśuṣa*------------*Vaivasvata*

40 generations 12 generations

52 generations (incomplete list) = 15,120 years.

Thus,1 generation =15,120/52 = 290 years.

Chākśuṣa =29,102(*Svāmbhuva*)-40 x 290 =17,500 B.C.

Pṛthu =17,500-5x290=16,050 B.C.

Thus, *Kaśyapa* period is 17,500 to 16,050 B.C.

Then, upto 11th *Vyāsa Ṛṣabha*, 2 *parivarta* periods can be given due to their importance. In period of 6th *Vyāsa Vavasvata-Yama*, 4 *parivarta* are assumed due to glacial floods. Remaining *Vyāsa* are given 1 *parivarta* of 360 years each. Thus,28 *Vyāsas* are (see -पुराणों में ऐतिहासिक परिवर्त्त युग-कुंवरलाल जैन,इतिहास विद्या प्रकाशन,दिल्ली)

1.*Svāyambhuva Manu* (*Brahmā*)-(29,100-17,500 B.C.). This is also period of *Svārochiṣa*, *Uttama, Tāmasa, Raivata.*

2.*Kaśyapa* (*Brahma-Sāvarṇi Manu*)-(17,500-16,050 B.C.) -Also period of *Chākśuṣa* and other 6 *Sāvarṇi-Manus.*

3.*Uśanā-Kāvya*, i.e. *Śukrāchārya* (16,050-15,330 B.C.).

4.*Bṛhaspati*-(15,330-14,610 B.C.)

5.*Vivasvān* (*Savitā*)-(14,610-13,900 B.C.)-*Sūrya-siddhānta, Vaivasvata Manu.*

6.*Vaivasvata-Yama*-(13,900-12,460 B.C.)-Glacial floods.

7.*Indra-Śatakratu*-(12,460-11,740 B.C.).

8.*Vasiṣṭha*-(11,740-11,020 B.C.).

9.*Apāntaratamā* (*Sārasvata*) -(11,020-10,300 B.C.).

10.*Tridhāmā*-(10,300-9,580 B.C.).

11.*Ṛṣabha*-(9,580-8,860 B.C.).

12. *Atri*-(8,860-8,500 B.C.).

13. *Dharma* (*Nara-Nārāyaṇa*)-(8,500-8,140 B.C.).

14. *Surakśaṇa* or *Suchakśu*-(8,140-7,780 B.C.).

15.*Tryāruṇa*-(7,780-7,420B.C.).

16. *Dhanañjaya*-(7,420-7,060 B.C.).

17. *Kṛtañjaya*-(7,060-6,700 B.C.).

18. *Ṛtañjaya*-(6,700-6,340 B.C.).

19.*Bharadvāja*-(6,340-5,980 B.C.).

20.*Gautama*-(5,980-5,620 B.C.).

21.*Vāchaspati* (*Niryantara*)-(5,620-5,260 B.C.).

22.*Sukalyāṇa* (*Somaśuṣṇa*)-(5,260-4,900 B.C.).

23. *Tṛṇabindu*- (4,900-4540 B.C.)

24. *Vālmīki*-(4,540-4,180 B.C.).

25. *Śakti-Vāsiṣtha*-(4,180-3,820 B.C.).

26. *Jātūkarṇya*-(3,820-3,460 B.C.).

27. *Parāśara*-(3,460-3,100 B.C.).

28. *Kṛṣṇa-Dvaipāyana*-(3,100 B.C.onwards---).

9.***Buddha* and his birth**- Like 24 *Viṣṇu* incarnations, there are 24 Jaina *Tīrthaṅkaras* and 28 *Buddhas*. But except *Gautama Buddha* (9th among 10 *Viṣṇu* incarnations) and last *Tīrthaṅkara Mahāvīra*, all others were denied by Oxford scheme in 1831 to destroy Indian culture and orientalists are still guided by them.Thus, start of *Jaina* and *Bauddha* thoughts is considered to be from *Mahāvīra* and *Siddhārtha*, time of both being shifted later by about 1300 years, thereby destroying framework of Indian history.

Concept of *Jagannātha* is *Puruṣa* or conscious being. *Buddha* is related to *buddhi.* *Jaina* is related to 24 elements of *Prakṛti.* *Jaina* and *Bauddha* sects deny the existence of *Puruṣa,* rather do not depend on it, so they are called *nāstika* (*na*=not, *asti*=existance, *ka*=follower). *Puruṣa* element of 5x5 elements of *sāṅkhya* are denied in it. Since *puruṣa* has no classification or description, these theories remain approximation of *sāṅkhya.* *Jaina* thought has 7 fold logic-1 more than 6 *darśana* of *Vedas,* double the number 12 of *anga* and *upānga* compared to 6 of *veda.* Like 4 *pāda* of *Puruṣa*, there are 4 sreams of *Bauddha* thought-*Mādhyamika, Vijñānāsti, Yogāchāra,*

*Vaibhāṣika.*Two *mīmānsā* are joined in *vaibhāṣika. Vaśeṣika* is similar to *mādhyamika. Vijṅanāsti* is combination of verbal logic and *sānåkhya. Yogāchāra* is same as *yoga-darśana.* Another grading can be-

1.Puruṣa-Jagannātha, āstika, veda.

2.Buddhi-Buddha

3.Prakṛti-Jaina

4.*Mana* removed from *prakṛti-Chārvāka*

Buddhi is an element of *prakṛti*, this is higher than *mana.* This is compared to a *ratha* (chariot)-

आत्मानं रथिनं विद्धि शरीरं रथमेवतु। बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च (३)

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।

आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ।।४।। (कठोपनिषद् १/३/३,४)

Buddhi is higher than *mana*--

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।

मनसस्तु परा बुद्धिर्योबुद्धेःपरतस्तु सः ।।(गीता ३/४२)

Ratha (physical body)-*Chārvāka*

Horses or engine=organs+bridle=*mana* (mind)--*Jaina*

Driver(*sārathi)=Buddhi* (intellect)-*Bauddha*

Owner of *ratha=Puruṣa-Veda*

Āstika view starts from top-uniform, abstract field called *rasa.* That is *Brahma.* Various stages of creation are its *vivartta* (transformation)

Nāstika view starts from physical world. *Chārvāka* stops before mind. Mind, organs and their interaction is described

in *Jaina* view. *Buddhi* (intellect) is basis of *Bauddha* view. *Buddhi* is controller of mind and other organs and by its successive develoment, one can improve himself and the world. In *Jaina* system, *buddhi*, mind, organs-all are parts of prakṛti-their various collections (*pudgala*) explain the world.

Since these views are complementary (some feel contradictory), they always existed.There are 4 levels of development of *buddhi*, like 4 *Puruṣa* or *Kāla*-

Śrāvaka (aspirant)-common individual

Bodhisattva-Developing stage

Pratyeka Buddha-Developed stage of individuals, incarnations of *Buddha.*

Samyak Buddha-Highest state of *Buddha* realized for brief moment.

Samyaka Buddha is a unique state, and there can be only one such *Buddha. Pratyeka Buddha* is its visible human form. For 7 *lokas*, 24 *Prakṛti,* or 28 defects of *buddhi* in *sankhya*, there are 7, 24, or 28 *Buddhas.* List of 28 human *Buddhas* is given in *Mahāvaṁśa*, who appeared in different places and times.

28 defects or weaknesses (*aśakti*) of *buddhi (Sāṅkhya-Tattva-Samāsa* 13,or, *Sāṅkhya-Sūtra 3/38, Sāṅkhya-Kārikā 49*) can be explained in 3 ways-

(a)*S āṅkhya Kārikā* divides it into 3 parts-11 weaknesses of 11 organs (5 sense organs, 5 organs of action, *mana*)+9 obstructions to satisfaction (*tuṣṭi-viparyaya*)+8 obstructions

to *siddhi* (powers).

(b) There are 52 points of *śakti* in human body as per *tantra*. This corresponds to 52 letters in *siddha*-order of letters (49 of *Devanāgarī* -form from *a* to *h,+kśa, tra, jña* for *kśetrajña- puruṣa*), or 52 *pīṭha* (centres) of *śakti* worship. These are images of *Goloka* or *Kūrma* which creates galaxy and is 10 times larger. Its size is 52 *ahargaṇa* or 2^{52-3} times earth-size. Out of these 52 points of *śakti*, 24 are purely material for 24 elements of prakṛti. Remaining 28 *śaktis* are forms of *Buddha*.

(c)*Sāṅkhya* is 5 dimensional material space which is measured by 5 basic units of physics (5 *tanmātrā*). In surface description, it has 5x5=25 elements. Taking mind as 6th dimension, *Śaiva-darśana* has 6x6=36 elements. Extra 36-25=11 are *rudras*. These are 4 combinations of Śiva and Śakti and 7 forms of māyā (covering power) and its 6 covers. Any indivisual object can be arranged in 17 patterns to cover a plane. (plane-crystellography theorem of modern algebra), so 17 is called *puruṣa* or cloud (which covers like plane sheet, synonyms are *ghana, ambara, megha* etc.). Thus, there ar 11 *rudras* +17 arrangements of *puruṣa* =28 *Buddhas.*

10.Times and places of *Buddhas*: It is difficult to find time and place of all *Buddhas*. Time is given as per *purāṇa* chronology explained earlier. *Buddhavaṁśa* in *Pāli* is published by *Nālandā Mahāvihāra*, Patna in 1959 AD. It lists 28 *Buddhas* at pages 297-381. At page 304-
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अतीत बुद्धानं जिनानं देसितं । निकीलितं बुद्ध परम्परागतं ।

पुब्बेनिवासा निगताय बुद्धिया । पकासमी लोकहितं सदेवके ।।

Buddha-charita (24/43,44) of *Aśvaghoṣa* writes about many *Buddhas*--

अन्ये ये चापि सम्बुद्धा लोकं विद्योत्यधीत्विषा।

दीप इव गतस्नेहा निर्वाणं समुपागताः।।

भविष्यन्ति च ये बुद्धा भविष्यन्ति तपस्विनः।

ज्वलित्वाऽन्तं प्रयास्यन्ति दग्धेन्धनकृशानुवत् ।।

(1) Ma®juºr¤ Buddha was in China. He was Brahm¢ or F¢n and sourse of all wisdom. He was on of 7 BrahmaÃs. He may be Sv¢yambhuva Manu in 29,102 B.C. or about that period.

(2) *Kaśyapa* is also *Buddha* and his period is about 17,500 B.C. He was in north-west part of India, at central point of *Deva* (India+China+Russia), *Asura* (Africa, west coast of Asia, Americas) and *Daitya-Dānava* (Deutsh=Dutch-German, Danube river zone in east Europe). Caspian sea is named after him. *Kaśyapa* view was popular at time of Gautama *Buddha* also. (Pūraṇa Kaśyapa at Kasāpa in Rohtas district of Bihar).

(3)*Amitabha Buddha* also was in China at the time of *Rāma* (4,433 B.C.). His teachings to *Rāvaṇa*, king of *Laṅkā* are called *Laṅkāvatāra-sūtra. Vasiṣṭha* had gone to him as ordered by *Mahāmāyā* to obtain knowledge. *Yoga-Vāsiṣṭha-Rāmāyaṇa* calls him *Kāka-Bhuśuṇḍi* at north -east of *Meru* (Pamir) which is China only (*Nirvāṇa khaṇḍa*, first half, chapters 14-17). His visit to *Buddha* is described in commentary on *Lalitā-Sāhasram* by *Somānanda* in expla-

nation to name *Sadgatipradā* (verse 103, name 201) published by *Pītāmbarā-Piṭha*, Datia (Madhya Pradesh). View of this *Buddha* is described in *Vālmīki-Rāmāyaṇa, Ayodhyā-kāṇḍa*, chapters 108-109 by *Jābāli* and refuted by *śrī Rāma*. Here, *Bauddha-Jaina-Chārvāka* are placed in same anti-vaidika category. *Buddha, Budha, Tathāgata, Śakyatama* (*Śākya*) all are mentioned in verse (109/34)

(4) *Sumedhā Buddha*-He was in the time of *Paraśurāma* (6,177 B.C.death). He lived in *Mahendragiri* (hills of Phulbani, Ganjam in Orissa), where a district and its headquarter on south bank of *Mahānadī* is still called *Baudha*. *Mahendragiri* was old place for *tapa*. When *Paraśurāma* (or, one in his line of disciples) handed over his bow or mantle of incarnation to *Rāma* after *Śiva-dhanu* was broken by him, he came to *Mahendragiri* for *tapa*. Story of this *Sumedhā* is written in *Tripurā-Rahasya*. He is also the sage who preached *Durgā-saptaśatī* in *Mārkaṇḍeya-purāṇa*. Ten *mahā-vidyā* are 10 *prajñā-pāramitā* taught by *Sumedhā-Buddha*. *Sumedhā Buddha* is mentioned in (तान्त्रिक साधना और सिद्धान्त-गोपीनाथ कविराज-बिहार राष्ट्रभाषा परिषद्,पटना-४) page 18 as author of *Tripurā-rahasya*. In (बौद्ध धर्म दर्शन-आचार्य नरेन्द्र देव-मोतीलाल बनारसीदास,दिल्ली-७) at pages 180-182, his description is given. He is *ṛṣi* of *Durgā-saptaśatī* also in *Markaṇḍeya-purāṇa*.

(5) *Śākyasiṁha Buddha* -This *Buddha* was just before *Mahābhārata* war and has visited Nepal as per chronology of Nepal kings. He visited during reign of *Jitedāsti,* who was killed in *Mahābhārata* war on side of *Pāṇḍava*.

Father of *Jitedāsti* was *Humati* who went to forest with *Pāṇḍavas*. Visit of *Śākyasiṁha-Buddha* to Nepal is described in Nepal list of kings. See-Indian History & Culture, by BHISMA Bombay, vol.-4, page 299. His story is in *Mahābhārata* (*Vanaparva, Kairāta parva*, chapters 38-41) and *Kirātārjunīyam* epic. *Siddhārtha Buddha* was called *Śākyamuni*, not *Śākyasiṁha*; although *Amarakoṣa* has listed *Śākyasiṁha* also as a name of *Buddha*. This is earlier than *Siddhārtha* and may be from some other *Śākya* (Sal forest area) family. Forefather of *Siddhārtha Buddha* was *Bṛhadbala* who fought *Mahābhārata* war on *Kaurava*-side and was killed by *Abhimanyu. Mahābhārata, Śāntiparva*, chapters 307-308 describe teaching of this *Buddha* in detail (teaching of *Vasiṣṭha* to *Karālajanaka*). This gives 4 categories of *Buddha*-stage--*Abuddha, apratibuddha, budhyamāna,* and *śuddha* (or *viśuddha*) *buddha*. Teaching of *śīla* in chapter 124 by *Prahlāda* to *Indra* is based on *Kaśyapa Buddha*, who was *guru* of *deva, asura* both.

(6) *Kali-Buddhas* before *Siddhārtha*-*Thūpa* (s*tūpa*)-*vaṁśa* tells about *Stūpa* (mounds) of *Krakucchanda, Kanakamuni* and *Kaśyapa* (2nd) *Buddha*s. *Fa-hien* (5th century A.D.), Chinese traveller tells about *pīṭha* where 4 *Buddhas* (these 3 and *Siddhārtha*) had sat--at *Champā* (*Bhāgalpur* in *Bihar*), *Sāket* (*Ayodhyā*). *Krakucchanda Buddha* was born 100 Kms. south-west of *Śrāvastī* and *Kanakamuni* was born 8 Kms. north of *Śrāvastī* as per *Fa-hien. Kaśyapa-Buddha* (2nd) was in *Tu-vi-yi* (*Ṭaṇḍavā*) village 15 Kms. west of *Śrāvastī. Nigalihva* inscription

(near *Sāranāth*) by *Ashoka* tells that in 14th year of his rule, he doubled the size of stūpa of *Koṇagamana* (*Kanakamuni*)-*Buddha* and again worshipped it in 20th year of his rule. (See- बिहार और बौद्ध धर्म-हवलदार त्रिपाठी सहृदय-बिहार राष्ट्रभाषा परिषद्, पटना). Also see-*Amiṭa Kāla Rekhā*-by sri *Parameshwar Nath Mishra*, Kolkata.

(7) ***Siddhārtha Gautama Buddha***-He was born as *Siddhārtha*, son of *Śuddhodana* and was 25th in line from *Ikśvāku* king *Bṛhadbala*. His period was 1885-1805 B.C. He was called *Gautama* due to two reasons. This family was follower of *Gautama* or *Gautama* sage extended the family line. After Siddhārtha, main thrust was on verbal logic propounded by Nyāya-sūtra of Gautama. (*Siddhārtha-Buddha* is given in several texts on basis of *purāṇas*-Indian History & Culture,by BHISMA, Bombay,vol.-1, pages 374-375, vol-4, pages 96-97. Time of *Buddha*-by *Sri Ram Saṭhe*, Hyderabad etc. See बिहार और बौद्ध धर्म, pages 26-27 quote *Mahābhārata, Sabhā-parva* (21/1-10) about *Gautama* line of kings.)

(8) ***Lokadhātu Buddha***-*Lokadhātu Buddha* was in Kashmir who brought 48th *Gonanda* king *Ashok* (1448-1400B.C.) under *Bauddha* influence due to which his kingdom was captured by *Bauddhas* of central Asia. Based on this verse of *Rājataraṅgiṇī* (1/101-102), Hultzch, Govt. epigraphist at Madras (now *Chennai)* declared that *Maurya Ashoka* embraced Buddhism due to which *Maurya* empire disintegrated. *Ashok* was not Buddhist, nor *Kharavel* was *Jaina* (he performed *Rājasūya Yajña*, kept titles of *Indra*).

Maurya empire also did not disintegrate -India remained united under *Mauryas* for 218 years after death of *Ashoka*, 300 years under 10 *Śuṅga* kings, 85 years under 4 *Kaṇva* kings. *Lokadhātu Buddhas* started in Kashmir in 1655 B.C., 150 years after death of*Siddhārtha*. There was one *Lokadhātu Buddha* at time of 51st *Gonanda* king *Kaniṣka* of Kashmir also (1264-1234B.C.). There are 3 *Lokadhātus.* (BHISMA history, vol-3, pages 97-98,199-200.)

(9) ***Maitreya Buddha*** (BHISMA history, vol.-3, page 97) -*Maitreya Buddha* was born 300 years after *nirvāṇa* of *Siddhārtha Buddha* (1505 B.C.) as per *Fa-hien*. He preached *Mādhyamika* branch which was explained by *Nāgārjuna. Maitreya* (=field of sun) was born in *Dhānya-kaṭaka* near *Amarāvatī* (in *Mahārāṣṭra*, at 21^{O} latitude). This is image of *Indra* or *Sahsrākśa* (1,000 diameters of sun which is *akśa* or eye). Measured in terms of earth-size, it is (earth x 2^{21-3}) or at 21st *ahargaṇa*. In Orissa also places of *Indra* at this latitude of 21^{o} are *Buḍhārājā* (*Bṛddhaśravā)* in Sambalpur or *Ākhaṇḍalamaṇi* (*Ākhaṇḍala=Indra)* near Bhadraka. Both these place, specially, Bhadraka is region of *dhānya* (paddy). *Dhānya-kaṭaka* should be *Dhāna-maṇḍala* (also *Āli, Salipur* , *Chauliaganja*-all meaning *dhānya*), and Cuttack town.

(10) ***Dīpaṅkara Buddha*** - He was in time of *Sumedhā Buddha* and taught *vajrayāna* (methods of *yoga*). *Vajra-yoga* had ben started by king *Suchandra. Bauddha-tantra* was propagated by *Hevajra*. His tradition was continued by *Padma (Saroruha), Vajra, Ānanda-Vajra*, and *Anaṅga-vajra*

whose disciple was *Indrabhūti*, king of Orissa. His sister *Lakśmīṅkarā* spread his teaching still popular as *Baul* in Bengal. His son *Padmasambhava* started *Lāmā* tradition in Tibet.(page 263 of तान्त्रिक साधना और सिद्धान्त-गोपीनाथ कविराज-बिहार राष्ट्रभाषा परिषद्, पटना-४ , pages 148, 173, 181, 182 of बौद्ध धर्म दर्शन-आचार्य नरेन्द्र देव-मोतीलाल बनारसीदास, दिल्ली-७)

(11) ***Viṣṇu Buddha***- *Siddhartha,* son of *Śuddhodana* was form of *Māyā-moha*, not of *Viṣṇu.* He was born on *Buddha-Pūrṇimā* (*in Vaiśākha* month) in *Kapilavastu. Viṣṇu* incarnation *Buddha* was born as son of *Brahmaṇa Ajāna* in *Magadha* on *Puṣya śukla* 7th. In his period, there was *Śākambharī* incarnation of *Durgā* with whose blessing Chāhamāna destroyed Nineve, capital of Assyria in 612 B.C. From that period, *śaka* used by *Varāhamihira* in *Bṛhat-saṁhitā* (13/3) started. This was result of unification of 4 *Agnikula* (*Parmāra, Pratihāra,Chālukya,Chāhamāna*) in 725 B.C. (*Mālava-gaṇa-saṁvat*), started by efforts of *Sūdraka*, of *Mālavā* (coronation in 756 B.C.-*Śūdraka śaka*). In east, *Śūdraka* was helped by earlier *Kharavel* of Orissa (834 B.C.). He is described in *Bhaviṣya-purāṇa, pratisarga* (4/12/27)-

बौद्ध रूप स्वयं जातः कलौ प्राप्ते भयानके ।

अजिनस्य द्विजस्येव सुतो भूत्वा जनार्दनः ।।

वेद धर्मपरान्विप्रान्मोहयामास वीर्यवान् ।

(12) Other *Buddhas*--*Buddha* himself has stated that teachings of 3 *Budhas-Kanakamuni, Krakuchhanda* and *Kaśyapa* remained because they codified their teachings. Views of other *Buddhas* of immediate past vanished in

absence of written literature-*Vipaśyī, Śikhī, Viśvabhū*. (see pages 2-6 in-अमिट कालरेखा-परमेश्वरनाथ मिश्र)

11. *Viṣṇu*-incarnations-The incarnations of *Viṣṇu* are started with 1.*Matsya*, 2. *Kūrma*, 3. *Varāha*, 4. *Narasimha*, 5.*Vāmana*, 6.*Paraśurāma*, 7. *Rāma*, 8.*Kṛṣṇa*, 9. *Buddha*, 10. *Kalki* (yet to occur) . This apeears to be in cosmological order of fish (group of galaxies), *Kūrma* (Base of galaxy), *Varāha* (of earth), and then in historic order. Many persons have interprated in order of evolution of more complex life forms-fish (of water), tortoise (water, and earth), boar (land and water logged), *Narasimha* (between animal and man), *Vāmana* (dwarf), and then full men. Possibly both logics might have worked. However, these incarnations were started after *Kaśyapa*. First, the earth was under dominence of *Asura* kings mainly in Americas and occupying Africa. It started with Boar incarnation. This was a human form. *Zenda Avesta* tells that Boar was worshipped by *Asuras*, so *Viṣṇu* and his men entered through river (Amazon) disguised as boar to gain trust of *Asuras*. But they were betrayed and *Hiraṇyākśa* was killed. Soon, he was replaced by his equally powerful brother *Hiraṇyakaśipu*. Probably, the *Devas* had upper hand for a while as he had to do penance for some period. *Hiraṇyakaśipu* was propagating that as most powerful king, he was god, not *Viṣṇu*. This tradition continues in religions of west Asia where loyalty to a single prophet is main thing. Though they all claim one god, there is constant struggle to convert from other gods. Deva philosophy, sees

unity in all diverse forms. However, during penance of *Hiraṇyakaśipu*, his son *Prahlāda* (Libye in Greek-a country in north Africa) believed in unity of thought. *Hiraṇyakaśipu* was killed by *Narasimha*, i.e. lion among men, not a semi animal. He is projected as Sphinx in Egypt, a lion with human face. But In India, he is shown as man with lion face. *Vāmana* was of young age and so small, not a dwarf. By a trick of two meaning of step, he captured 3 steps of sun-step from equator to tropic of cancer in north. Its three steps enter polar region, head of earth. Morally, and partly strategically King *Bali* appears to be cornered and as face saving, he had to give supremacy to Indra. Real dominace of *Devas* started from that day (*Bhādra* 12th of bright half). So, tenure of kings are counted from that day. Orissa, being the land of *Jagannātha*, still follows the tradition. Periods of kings of Orissa, now the titular descendant at Puri, is counted from that day only. Thus, this is zero from where counting *Anka* (number) starts-this day is *Sunia* (*Śūnya*=0). Then after the period of *Vaivasvata Manu*, glacial floods came which was the time of Fish incarnation. This story is famous in legends all over the world. The birth of *Matsya* was in 9533 BC when *Prabhava* Jovian year started in both systems. Citing Iliad of Homer, Herodotus gives the time of sinkng of last island of Atlantis (*Atalāntaka* of *Purāṇas*, present Atlantic ocean) in 9564 BC. Both tally with estimates of glacial floods. *Paraśurāma* was in 6,177 BC after his 21 republics for 120 years. He was 15 generations after attack of Baccus in 6777 BC in which king *Bāhu* was killed. His son

Sagara expelled yavanas from west *Bhārata* i.e. Arabia, where unani medicine is still popular. Herodotus also tells that Ionians had come later on to Greece. Periods of others

--*Rāma, Kṛṣṇa, Siddhārtha Buddha* and *Viṣṇu Buddha* have been given earlier. Period of *Kalki* is unknown though his birthday is celebrated as per *Purāṇas.*

12. Time of *Avatāras*-Start of *Viṣṇu avatāras* are linked with wars between *Asura* and *Devas*. For 10 *yugas* (3600 years) Asura were supreme, then there were 12 wars for 10 *yugas*. Last war was won by *Raji,* brother of 5th king from *Soma* i.e. about 8,200 BC. Thus 12 wars were from 11,800 BC and *Asura* supremacy was from 15,400 BC, *Chākśuṣa* period, in 4th yuga *satya* of ascending cycle (18,702-13,902 BC).

सख्यमासीत्परं तेषां देवानामसुरैःसह ।युगाख्या दशसम्पूर्णाह्यासीदव्याहतं जगत्(६९)

दैत्यसंस्थमिदं सर्वमासीद्दशयुगं किल(९२) अशपत्तु ततः शुक्रो राष्ट्रं दशयुगं पुनः(९३)

(ब्रह्माण्ड पुराण२-३/७२)

For 10 *yugas*, there was amity among *deva* and *asuras* when *asuras* ruled the world. Due to curse of *Śukra*, next 10 *yugas,* they lost the supremacy to *sura* (*devas*)

युगाख्या दश सम्पूर्णा देवानामक्रम्य मूर्धनि ।

तावन्तमेव कालं वै ब्रह्मा राज्यमभाषत (वायुपुराण-९८/५१)

For 10 *yugas, asuras* over-powered all *devas*, that was the period stated by *Brahmā*-

दैत्यासुरे ततस्तस्मिन् वर्तमानेशतं समाः(६२)

प्रह्लादस्य निदेशे तु येऽसुरा न व्यवस्थिताः ।७० ।

When the *asuras* were no longer united under leadership of *Prahlāda*, there was war with *devas* for 100 years.

Then at the end of *Chākśuṣa Manu* era, *Nārāyaṇa* was born
from *Dharma*.
यज्ञं प्रवर्तयामास चैत्ये वैवस्वतेऽन्तरे। चतुर्थ्यां तु युगाख्यायामापन्नेष्वसुरेष्वभू(७२)
सम्भूतःस समुद्रान्तर्हिरण्यकशिपोर्वधे।द्वितीयो नारसिंहोऽभूद्रुदःसुरपुरःसरः(७३)
Then *Yajña* started during *Vaivasvata* period. In the 4th *asura* period (*satya* of ascending cycle), *Viṣṇu* appeared from sea (as boar or *Varāha* to kill *Hiraṇyākśa*). Then second *Narasinha* form was for end of *Hiraṇyakaśipu.*
बलिसंस्थेषु लोकेषु त्रेतायां सप्तमे युगे।
दैत्यैस्त्रैलोक्य आक्रान्ते तृतीयो वामनोऽभवत्(७४)
When all the 3 *lokas* of earth were under control of *Bali* in 7th sub-era in *tretā*, the 3rd incarnation of *Vāmana* appeared.
नमुचिः शम्बरश्चैव प्रह्लादश्चैव विष्णुना।८१।
दृष्ट्वा संमुमुहुः सर्वे विष्णुतेज विमोहिताः।८४।
Namuchi, *Śambara* and *Prahlāda* (or his followers) were all killed by *Viṣṇu.*(81) All were eclipsed by power of *Viṣṇu*.
एतस्तिस्रःस्मृतास्तस्य दिव्याःसम्भूतयः शुभाः।
मानुष्याः सप्त यातस्य शापजांस्तन्निबोधत।८७।
These 3 were pride of *devas*. The remaining 7 were born among *manuṣyas*.
त्रेता युगे तु दशमे दत्तात्रेयो बभूव ह।८८।पञ्चमः पञ्चदश्यां तु त्रेतायां सम्बभूव ह।
मान्धातुश्चक्रवर्तित्वे तस्थौ तथ्यपुरःसरः।८९।
In 10th *tretā yuga*-part *Dattātrya* was born. 5th incarnation (*Kūrma* ?) was born after *Māndhātā* was world emperor in 15th *tretā.*
एकोनविंशे त्रेतायां सर्वक्षत्रान्तकोऽभवत्।
जामदग्न्यस्तथा षष्ठो विश्वामित्र पुरःसरः।९०।

Then in 19th *tretā*, son of *Jamadagni* (*Paraśurāma*) was 6th who eliminated all *kśatriyas* (destroyed monarchies and brought democracy). Then, the 7th incarnation *Rāma* was born to *Daśratha* with *Viśvāmitra*. With *Vasiṣṭha* as his priest, he killed *Rāvaṇa*.

Accordingly, chart of 12 wars between *deva-asura* are-

1. ***Varāha***-Killed *Hirṇyākśa* from sea. As per *Avestā,* he entered like snake in Amazon river in *rasātala* and took the form (mask) of boar which was respected by *asuras.*

2. ***Narasinha***-Killed *Hiraṇyakaśipu*.

3. ***Vāmana***-He is specifically called *Viṣṇu* and youngest brother of *Indra* (*Upendra*). He was 3rd and last incarnation among *deva* tribe-other 3 were among *manu* tribe of India. He vanquished *Asuras* and made *Indra* lord of 3 lokas-Russia(+Siberia), China and India. Till today Chinese call themselves as middle kingdom. *Dilīpa* and *Pururavā* have been called lord of middle *loka* also by *Kālidāsa* in *Raghuvanśa* (2/16) and *Vikramorvaśīyam*-1st scene-*Menakā*). He was in 4th *yuga* (*satya*) of ascending cycle just before *Vaivasvata Manu*. Immediately after him, *yajña* of *devas* started. As *Viṣṇu*, he was the last *deva* and first as *Jagannātha* to be placed in *Purī*. His victory day (*Bhādra* bright 12th) is still taken as zero time (*Śūnya)* for start of count of year number (*aṅka*) of kings.

4. ***Kūrma***- *Samudramanthana*-Earth crust is *samudra* (ocean) and mining at selected places is its churning. In staed of fight, *Kūrma* advised *deva-asuras* to co-operate in mining the resources of earth. *Asuras* appear to be experts in going deep into the earth. They took the

head of *Vāsuki*, i.e. head of mines-pit. The mining was centred at tortoise shaped plateau from *Bilaspur* to *Ghatshila* in south *Chhotangpur.* Its top is *Mandar* hill in *Bhagalpur*. Centre of iron ore region is *Murā* town, now shifted to *Burla* police station in *Sambalpur* after submerging in *Hirakud* reservoir due to dam over *Mahandi* river. *Muṇḍaka* branch of *Atharva-veda* and *Muṇḍa brahmans* are in that area. Later on, *Mauryas* from that place ruled India 1600 years after birth of *Parīkśita*. Workers in iron mine were *Muṇḍā*, in copper mine were *Khalko* (Khalkos=copper in Greek, copper ore is called Chalco-pyrite), Separation of ore is by *Minz* (like *mīna*=fish), survey by *Hansadā* (like swan), marking on map was by *Kerketta* (*Karkaṭa* is compass). His people are *Khamāri* (*Khamāra*=store place of grain). It is *kammā* in Telugu and *Khmer* in Kambodia. *Kūrmāchala* (*Kumaon* in *Uttarancha*l) and *Kurmī* caste in north India are the *kśatriyas* who renonced war for production. *Devas* apeear to be experts in extracting minute quantityof metal. They went to Zimbabwe for gold extraction (*Jāmbūnada* gold, south of *Ketumāla*), and Mexico (*mākśika*=silver)

5. ***Tārkāmaya***-*Tāraka* and *Maya* were killed by *Skanda*, who was incarnation (*skanda*=fallen or separated) of *Viṣṇu*. He was born in *Kṛttikā* star or period, so called *Kārttikeya*.

In his period, *Abhijit* (Vega) fell from pole position (16,400 BC) and time count started from *Dhaniṣṭhā* (as in *Ṛk jyotiṣa*). After 19 year *yuga* of this calender, *nava-kalevara* (new body or cloth) of *Jagannātha* is held.

अभिजित् स्पर्धमाना तु रोहिण्या अनुजा स्वसा।

इच्छन्ती ज्येष्ठतां देवी तपस्तप्तुं वनं गता।८।
Abhijit (Vega star in polar circle), the younger sister of *Rohiṇī* (4th star in zodiac) has gone to wilderness to gain supremacy.
तत्र मूढोऽस्मि भद्रं ते नक्षत्रं गगनाच्च्युतम्।
कालं त्विमं परं स्कन्द ब्रह्मणा सह चिन्तय।९।
(*Indra* to *Kārttikeya*)-I am undone as this star (*Abhijit*) has fallen from sky (earlier it was pole star, then north pole shifted away from it due to its precession in cycle of 26000 years). After consulting *Brahmā*, you solve the problem of calender.
धनिष्ठादिस्तदा कालो ब्रह्मणा परिकल्पितः।
रोहिणी ह्यभवत् पूर्वमेवं संख्या समाभवत्।१०।(महाभारत, वनपर्व,२३०)
Brahmā had fixed start of year from *Dhaniṣṭhā* after fall of *Abhijit*. earlier it started with *Rohiṇī*, from which year was counted.
After victory over *Asuras*, he constructed Pillar at *Koṇārka* (*Skanda-Purāṇa, Māheśvara, Kumārikā* part)
जयन्ति ये रणे शत्रूंस्तैःकार्यः स्तम्भचिह्नकः।
तस्मात्तव जयोद्द्योतनिमित्तं स्तम्भमुत्तमम् (३५/३)
(*Devas* to *Kārttikeya*)-There is a custom to erect a pillar as a mark of victory over enemies. So you also may place an excellant pillar to indicate victory.
सर्वेषां प्राणिनां यस्मादुडुपो भगवान्रविः।(४३/१)
माघमासस्य शुक्लायां सप्तम्यां स्त्री नरोऽपि वा।४३/४६।
तस्यानन्तं भवेत्पुण्यं रथं यश्च प्रपूजयेत्।
रथयात्रां च कुरुते यस्मिन्यस्मिन्नसौ पथि।(४३/४७)
As *Ravi* (sun) is lord of all beings, he is called *Uḍupa* (his place is *Uḍra,* place of wooden boat in shallow water). In

7th day of *Māgha* bright half, the person (man or woman) doing *ratha-yātrā* in this path gets infinite *puṇya.*

Thus, the *ratha-yātrā* started as victory celebration of *Kārttikeya.* After, vedic calender from *Māgha* month, *Ratha-yātrā* started at start of south motion of sun. *Kārttikeya* had set up 6 *Pīṭhas* like 4 of *Śankarāchārya* and of *tantra.* Its names as mothers of *Kārttikeya* are given in *Taittirīya Samhitā* (4/4/5/10) and *Taittirīya Brāhmaṇa* (3/1/4/4)-*Dulā, Nitatni, Abhrayantī, Meghayantī, Varṣayantī, Chupuṇīkā. Ambā* is named in beginning. Near the place of victory tower at *Koṇārka*, temples of *Dulā* are located at Cuttack, Bhubaneshwar etc. His real mother was *Bahulā* as he is called *Bāhuleya.* She might be sister of mother of *Vāmana* (*Jagannātha*)-*Guṇḍichā* from whom return *ratha* starts called *Bahulā.*

After victory, *Skanda* was not made head of state, *Gaṇa-pati* (head of democracy) was made first worshipped, i.e. first as head of state. So *Kārttikeya* went to South India and started Tamil by changing meanings of 50 out of 2000 root verbs of *Sanskrita.* Here, *Pattamundai* appears to be place of *Kārttikeya,* whch means 3 heads. In Tamilnādu also, this is birthplace of *swami Śivānanda.* That may be incidental, but *muṇḍa* means 3 in Tamil. Worship of *Kārttikeya* is very popular in Orissa as *Kumar Pūrṇimā.*

6. ***Āḍībaka***-*Kākutstha*, 4th from *Vaivasvata Manu*, about 8000 BC, led the *devas.* His son *Māndhātā* was the first world emperor.

7. ***Traipura***-On *Kārttika pūrṇimā* day *Mahādeva* killed *Tripura.* Their main centre was Tripoli, capital of Libya

(Libya=*Prahlāda* in greek), 3 *puras* were in Taurus mountain, Sinai and Morocco. In Orissa, however, he had captured towns of *Brahmā, Viṣṇu*, and *Śiva* (Brahmapur, Puri, Bhubaneswar). His man was *Baṇa* here at *Bāṇapura*. To destroy the *asura* enclaves, *Śiva* went to mount of *Śrī-Śrīshaila* south of Hyderabad and from there, he fired missiles. After destroying them, they fell at *Jāleśwara* (northeast of Orissa) forming a *jāla* (net) of arrows.(*Skanda-purāṇa, Avanti*, sub part *Revā*, chap 26- i.e.5/3/26). Modern missile testing centre also is located here.

8.***Andhaka***-He was descendant of *Hiraṇyākśa*. While trying to kidnap *Pārvatī*, he was killed by *Mahādeva*.

9. ***Dhvaja***.

10.***Vārtraghna***-*Vṛtra* was killed with the *Vajra* made by *Dadhīchi*. After that, *Indra* was defamed and *Nahuṣa* took charge of his post. Due to arrogance, he was cursed and sent as a *nāga* to *Pātāla* (his followers were *Nahua* in old Mexico)

11. ***Halāhala***, and 12. ***Kolāhala***-wre fought by *Raji*, younger brother of *Nahuṣa*.

Chapter 4

History and geography

1. Location in *Purī*-*Jagannātha* is lord of world, then why is *Purī* his preferred place? There are 4 reasons for that-

(1) Firstly, why *Jagannātha* is located in India? India was earlier called *Ajanābha-varṣa*, i.e. centre of world. *Aja*=Self-born or non-born, *nābhi*=navel, centre. This has been explaind by Huensang, the Chinese traveller visiting India in 642 AD. He has stated that India is called *Indu* (moon) due to 3 reasons-(a) As seen form north, the *Himālaya* in semi-circular arc like crescent moon is seen. (b) *Himālaya* is also cool like moon. (c) India has been giving light of knowledge to world like moon gives light to world on setting of sun. He has also stated that the Greek are unable to pronounce it correctly and call it *Inde*. This is origin of the word India. Thus, *Jagannātha* has to remain in heart of world, i.e. India. Shape of India has become the symbol of heart (in game of cards) and love sign also. As seen from south sea, India is a triangle with vertex down wards. Reverse triangle is called *Śakti* (feminine) *trikoṇa* (triangle). India is main part of 9 parts of *Bhārata-varṣa* from sea to *Himālaya* and from Arab to Vietnam and Indonesia. This *Purāṇic* view is summarized by *Kālidāsa* in *Kumāra-sambhava* opening verse, that *Himālaya* is taken as touching sea to east and west. India is defined as north of sea and south of that *Himālaya*. It is also centre of civilization whose conduct was taken as standard. These are described

in all *purāṇas* e.g. in Viṣṇu-purāṇa-

भारतः केतुमालाश्च भद्राश्वाः कुरवस्तथा।
पत्राणि लोकपद्मस्य मर्यादा शैलबाह्यतः।(२/२/४०)

Four equal petals of the world-lotus are-*Bhārata, Ketumāla* (west), *Bhadrāśva* (east) and *Kuru* (Americas). Their boundaries are indicated by mountains.

उत्तरं यत्समुद्रस्य हिमाद्रेश्चैव दक्षिणम्।
वर्षं तद् भारतं नाम भारती यत्र सन्ततिः।१।

The land north from sea and south of *Himālaya* is *Bhārata* whose people are *Bhāratī.*

भारतास्यास्य वर्षस्य नव भेदान्निशामय।
इन्द्रद्वीपः कसेरुश्च ताम्रपर्णो गभस्तिमान्।६।
नागद्वीपस्तथा सौम्यो गन्धर्वस्त्वथ वारुणः।
अयं(भारत-खण्डः) तु नवमस्तेषां द्वीपः सागर संवृतः।७।

This *Bhārata varṣa* has 9 parts-*Indra-dvīpa, Kaseru, Tāmraparṇī, Gabhastimān, Nāgadvīpa, Saumya, Gandharva*, and *Vāruṇa*. This 9th part (*Bhārata* or *Kumārikā*) is surrounded by seas.

चत्वारि भारते वर्षे युगान्यत्र महामुने।
कृतं त्रेता द्वापरञ्च कलिश्चान्यत्र न क्वचित्।२०।

Only in *Bhārata*, 4 *yugas* and their functions exist-*kṛta, tretā, dvāpara* and *kali*- no where else.

पुरुषैर्यज्ञपुरुषो जम्बूद्वीपे सदेज्यते।
यज्ञैर्यज्ञमयो विष्णुरन्यद्वीपेषु चान्यथा।२१।

Viṣṇu is worshipped as *yajña puruṣa* only in this *Jambū-dvīpa* and not in other continents.-*Bhārata* is main part of this continent, its eastern part is like head and trunk of elephant, its capital also was *Hastināpura* (*Hastī*=elephant), so it was called elephant kingdom by Chinese. Thus Jumbo

also means large or elephant.

अत्रापि भारतं श्रेष्ठं जम्बूद्वीपे महामुने।
यतो हि कर्मभूरेषा ह्यतोऽन्या भोगभूमयः।२२।

Here also, in *Jambū* continent, *Bhārata* is the best. This is the place of *karma* (productive work), others are just places of living or enjoyment.

गायन्ति देवाः किल गीतकानि धन्यास्तु ते भारत भूमि भागे।
स्वर्गापवर्गास्पद मार्गभूते भवन्ति भूयः पुरुषाःसुरत्वात्।२४।(विष्णु२/३)

Even the *devas* sing praise of persons born in *Bhārata*-land. This is giver of wealth of heaven. The people here are like gods.

Joining reverse triangle with crescent at top, we get shape of heart, i.e. India. *Purī* is centre of India from Arab to Vietnam and from sea to *Himālaya*. Thus the king *Indradyumna* who set up *Jagannātha* idol here, has been called king of central India.

(2) Image of Cosmic wheel- *Ratha*, or more properly the wheel of sun is upto 1000 diameter, i.e. up to saturn orbit. in exponential scale, it is 17 times doubling of earth size. Counting 3 zones within earth, it is 20 *ahargaṇa*. Its image on earth will be at 20^0 north latitude. As India is standard of conduct, its east coast (Udayagiri-place of rising sun) is palce of sun and at 20^0 north latitude, *ratha yātrā* is celebrated.

(3) Bhārata and Purī- *Bharaṇa* is production and *pūraṇa* is supply to fill the need. India had been centre of food prodction, while *asuras* concentrated on looting. From here, the supply of food was through port of Orissa. As rice was sent from *Uḍra*, it was called *aḍrīya* or Oryza in Greek.

Oryza has become rice. Even now, names around central Orissa are named after rice-*Chauliaganja, Dhanmandal, Salepur, Ali* etc. Cuttack itself was called *Dhānyakataka* in *Bauddha* literature. This is given in *vedas* at many places-

पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वदा भराग्निं पुरीष्यमङ्गिरस्वदच्छेमोऽग्निं पुराष्यमङ्गिरस्वद्भरिष्यामः ।(वा.यजुर्वेद.११/१६)

Agni is above all on earth, he is radiant (*angirā*), feeds and fills us. May we get powerful leader capable of feeding and improving us. We will fill him (with taxes etc).

स यदस्य सर्वस्याग्रमसृजत तस्मादग्रि रग्रिर्ह वै तमग्निरित्याचक्षते परोक्षम्।(शतपथ ब्रा.६/१/१/११)

That which was created first of all was called *agri* (leader). Indirectly, *agri* is called *agni*.

तद्वा एनमेतदग्रे देवानां (प्रजापतिः) अजनयत। तस्मादग्रि रग्रिर्ह वै नामे तद्यग्निरिति (शतपथ ब्रा.२/२/४/२)

This was the first among *devas* to be created by *Prajāpati*. Being leader, it was *agri* which is indirectly called *agni*.

विश्व भरण पोषण कर जोई। ताकर नाम भरत अस होई।
(तुलसीदास कृत रामचरितमानस, बालकाण्ड)

Who feeds and nourishes the world is called as *Bharata*.

दिवा यान्ति मरुतो भूम्याऽग्निरयं वातो अन्तरिक्षेण याति।
अद्भिर्याति वरुणःसमुद्रै र्युष्माँ इच्छन्तः शवसोनपात् । (ऋक्सं.१/१६१/१४)

All these *devas* are lords of their places and protect them. *Maruts* move in *dyu* (sky), air in intermediate space and *agni* on earth. *Varuṇa* moves in waters.

तस्मा अग्निर्भारतः शर्म यं सज्ज्योक् पश्यात् सूर्य्यमुच्चरन्तम्।
य इन्द्राय सुनवामेत्याह नरे नर्य्याय नृतमाय नृणाम्(ऋक्सं.४/२५/४)

Indra does welfare of people, leads them and best among leaders. The provider *Agni* may give comfort to him and

people may see the sunrise for long.

अग्निर्वै भरतः। स वै देवेभ्यो हव्यं भरति।(कौषीतकि ब्रा.उप.३/२)

Agni is *Bharata* as it feeds the *devas*.

एष (अग्निः) हि देवेभ्यो हव्यं भरति तस्मात् भरतोऽग्निरित्याहुः(शतपथ ब्रा.१/४/२/२,१/५/१/८, १/५/१९/८)

This *Agni* only gives food to *devas*, so it is called *Bharata Agni*.

अग्नेर्महाँ ब्राह्मण भारतेति एष हि देवेभ्य हव्यं भरति।(तैत्तिरीय सं.२/५/९/१,तैत्तिरीय ब्रा.३/५/३/१, शतपथ ब्रा.१/४/१/१)

Agni was called great by *Brahmā* as only he supplies food to *devas*.

अग्निर्देवो दैव्यो होता....देवान् यक्षद् विद्वां श्चिकितवान्... मनुष्यवद् भरतवद् इति (शतपथ ब्रा.१/५/१/५-७)

Agni is *hotā* (feeder) of *devas*. It maintained *devas* and learned men. It is like man and *Bharata*.

अग्निर्जातो अथर्वणा विदद्विश्वानि काव्या।

भुवद्दूतो विवस्वतो वि वो मदे प्रियो यमस्य काम्यो विवक्षसे(ऋक्सं.१०/२१/५)

This *Agni* is born of sage *Atharvā*. It knows all verses and praises. It is messenger for calling desired *devas* by the doer of *yajña*.

त्वामग्ने यज्ञानां होता विश्वेषां हितः। देवेभिर्मानुषे जने।

(ऋक्.६/१६/१-भरद्वाजो बार्हस्पत्यः)

O *Agni* ! You complete all *yajñas* of men, so learned have placed you here.

यो अग्निः सप्तमानुषः श्रितो विश्वेषु सिन्धुषु।

तस्मागन्म त्रिपस्त्यं मन्धातुर्दस्युहन्तममग्निं यज्ञेषु पूर्व्यम् नभन्तामन्यके समे।

(ऋक्.८/३९/८-नाभाकः काण्वः)

Agni resides in 7 *hotā,* all rivers and 3 *loka* and protects learned and maintains them. We may get that *Agni*, the

trouble-shooter in our *yajña* to finish all our enemies.
त्वां दूतमग्ने अमृतं युगे युगे हव्यवाहं दधिरे पायुमीड्यम् ।
देवासश्च मर्तासश्च जागृविं विभुं विश्पतिं नमसा नि षेदिरे ।(ऋक्.६/१५/८)
O *Agni* ! *Deva* and men make you the messenger You are eternal carrier of food. You are worth praise, always alert, and looking after people› We salute and worship you.
विभूषन्नग्न उभयाँ अनुव्रता दूतो देवानां रजसी समीयसे ।
यत् ते धीतिं सुमतिमावृणीमहेऽध मा नस्त्रिवरूथः शिवो भव ।(ऋक्.६/१५/९)
O *Agni* ! We praise you for your moving in earth and sky as messenger of *devas* and men. Our mind, intellect and body may be protected. You may give us happiness.
अग्निर्होता गृहपतिः स राजा विश्वा वेद जनिमा जातवेदाः ।
देवानामुत यो मर्त्यानां यजिष्ठः स प्र यजतामृतावा ।(ऋक्.६/१५/१३)
Agni is messenger for calling *devas,* radiant and lord of houses. He knows all beings and deserves worship by *devas* and men. That trruthful *Agni* may satisfy *devas* with *yajña.*
आग्निरगामि भारतो वृत्रहा पुरुचेतनः । दिवोदासस्य सत्पतिः (ऋक्.६/१६/१९)
This *Agni* has come who is protector of *Bharatas*, destroyer of *asuras* like *Vṛtra*, conscious of world, lord of *Divodāsa* (A king of *Vārāṇasī,* =follower of true path), and lord of the gentle.
उदग्ने भारत द्युमदजस्रेण दविद्युतत् ।शोचा वि भाह्यजर ।(ऋक्.६/१६/४५)
O feeder and nourisher *Agni* ! You are shining with upward flame. You have eternal youth and light. You are bright with enormous energy.
त्वमीळे अध द्विता भरतो वाजिभिःशुनम् । ईजे यज्ञेषु यज्ञियम् (ऋक्.६/१६/

भरणात्प्रजनाच्चैष मनुर्भरत उच्यते। एतन्निरुक्त वचनाद् वर्षं तद् भारतं स्मृतम्। यस्त्वयं मानवो द्वीपस्तिर्य्यग्यामः प्रकीर्तितः। य एनं जयते कृत्स्नं स सम्राडिति कीर्तितः। (मत्स्य पु.११४/५,६,१५)-वायु पु.४५/७६,८६)

Manu (lord of *Bhārata*) is called *Bharata* due to feeding and looking after people. As per the saying of *Nirukta*, this country is called *Bhārata*. This is famous land of *Manu* oblique in south. The ruler conquering it is called *Samrāṭ* (emperor)

The common desire of Indians is to feed others, so this country is *Bhārata*.

दातारो नोभिदर्द्धन्तां वेदाः सन्ततिरेव च।
श्रद्धा च नो मा व्यगमद् बहुदेयं च नोऽस्त्विति।
अन्नं च नो बहु भवेदतिथींश्च लभेमहि।
याचिताश्च न सन्तु मा च याचिष्म कञ्चन।

Our donations may increase, our knowledge and progeny also may grow. Our faith may never reduce and we may have sufficient wealth for charity. We may have profuse grains and many guests may come. Others may borrow from us, we may never borrow.

(4) Place of *Viṣṇu* and *Indra*-As shown earlier, *Upendra* was from this place and it is land of *Indra* who has been called lord of east. *Indra* was the first king of *India*-

अत्र ते कीर्तयिष्यामि वर्षं भारत भारतम्।प्रियमिन्द्रस्य देवस्य मनोर्वैवस्वतस्य च(५)
पृथोस्तु राजन् वैन्यस्य तथेक्ष्वाकोर्महात्मनः।ययातेरम्बरीषस्य मान्धातुर्नहुषस्य च(६)
तथैव मचुकुन्दस्य शिबेरौशीनरस्य च। ऋषभस्य तथैलस्य नृगस्य नृपतेस्तथा(७)
कुशिकस्य च दुर्धर्ष गाधेश्चैव महात्मनः। सोमकस्यच दुर्धर्ष दिलीपस्य तथैव च(८)
(महाभारत, भीष्मपर्व, अध्याय-९)

Purī is central part of east India up to Vietnam and

Oriya only till today with same meaning. Some examples are-(a)*Bhuāśunī* is goddess of Bhubaneswar.*Indra* as radiation is *Śunah* as it is present even in vacuum (*śūnya*=zero) As a king, he is *śunah* as the property without ownership lapses to the king. His landed rule is *Bhuāśunī.*

नेन्द्राद् ऋते पवते धाम किञ्चन (ऋक्.९/६९/६)

There is no place not occupied by *Indra.*

He is *Maghavan* also as he oversees subjects like megha (cloud), so called *Meghavāhana*-

शुनं हुवेम मघवानमिन्द्रम् (ऋक्.३/३०/२२)

श्वयुवमघोनामतद्धिते (अष्टाध्यायी ६/१/३३)

As energetic, he is *yuvan* (young). Young men, dog (*śvan*), and Indra all have tendency to enter vacant places, so their forms are similar-

विचारवान् पाणिनिरेकसूत्रे श्वानं युवानं मघवानमाहुः। (शङ्कर दिग्विजय)

(b) ***Chinnamastā***- is at *Sambalpura* called *Samleśvarī* due to place. In *mantras* she is addressed as *Vajra vairochnīye* (i.e. power of *vajra* which is held by *Indra.* His vedic mantra is in *Ṛk* (10/86/10)

(c) ***Buḍhārājā***-in *Sambalpu*r is local word for *Bṛddhaśravā*, an adjective of *Indra* (meaning with wide reputation, or the first among equals-*śravā* means hearing or line).

स्वस्ति न इन्द्रो बृद्धश्रवा .....(वाज.यजु.२५/१९)

(d) ***Ākhaṇḍala Maṇi***- At *Bhadraka*, it is name of *Indra.* Due to that, *kśatriyas* in Orissa are called *Khaṇḍāyata* who controls one part, *Ākhaṇḍala* means lord of all parts.

(e) ***Bīra***-This is used as owner of land only in Orissa-

अत्ता ह्येतमनु। अत्ता हि वीरः। तस्मादाह ... दक्षिणार्द्धे (दक्षिण भागे) सादयति। (शतपथ ब्रा.४/२/१/९)

Attā (eater) is *manu* (man), *vīra* (brave). As right-hand (assistance), he is placed towards south. South of *Sambalpur*, place of *Buḍhārājā* and *Chhinnamastā* is *Attābirā*. All other places donated to persons are called *Bīra* in Orissa. As elder brother inherits the property, he is called *Vīra* in north-west India. In south India, it is *annāda* (same as *attā*), so *annā* means elder brother.

(f) ***Gojā*** is the stream of energy from sun. At source, it comes out in conical shape, so *gojā* means cone in *Oriya*. Light travels in a straight line, so *gojā* means rod also. Extent of *gojā* is called *īṣā* whose distance from sun is 3000 *yojana* (up to Uranus orbit, *yojana* is sun-diameter) as per *Bhāgavata purāṇa*, part 5.

ईषे त्वोर्ज्जे त्वा वायवस्थः (वा. यजु.१/१)

You are rod of energy in air.

गोजिता बाहू अमितक्रतुः सिमः कर्म्मञ्छतमूतिः खजङ्कर।
अकल्प इन्द्रः प्रतिमानम् ओजसाथा जना विह्वयन्ते सिषासवः।।
(ऋक्.१/१०२/६)

Indra with *Gojā* hands is unparallelled in power, with great deeds, hundreds resources, and fighter. *Indra* is form of power, so people desiring power call him.

It is born out of *Go*=light, so called *gojā*. It is *Bayānī* (weaver of creation), so there is place of *Gojā-bayānī* between Sun at *Koṇārka* and *Indra* at *Bhadraka*.

(g) ***Indra*** is perceived as *Rudra* (intense energy) so he is worshipped as *Śiva* at *Buḍhārājā* and *Ākhaṇḍala-maṇi*. *Sūkta* of *rudra* use a word *toka* meaning son, so *Ṭoka* means son only in Oriya (western Orissa)-

मा नस्तोके मा न आयौ .. (ऋक्.१/११४/८,वा.यजु.१६/१६,तैत्तिरीय सं.

३/४/११/२, ४/५/१०/३)

(h) *Asanā* means bad in Oriya. There are three verbs for eating with varying senses in usage. *Bhuj*=to consume. *Ad*= to eat with joy (*svāda*=taste), *Aśna*=to eat with worry about results which is prohibited. We should not worry about result of actions (Gītā 2/47)

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति॥
(ऋक्.१/१६४/२०, अथर्व९/१४/२०, मुण्डक उप. ३/१,श्वेता.उप.४/६)

Here, *pariṣa* is used in *Oriya* as *Pariṣā* (neighbour).

2. Traditional history-In *Satya-yuga, Indradyumna* was a king in solar dynasty. A saint told him about *Nīla-mādhava* being worshipped at *Nīlāchala* in *Oḍra* (Orissa). That sage with matted hairs disappeared after telling the story. As wished by king, his priest went with his younger brother *Vidyāpati* to search for *Mādhava. Vidyāpati* reached the big forest in *Śaradvīpa* on *Mahānadī* river bank. *Śabara* king *Viśvāvasu* received *Vidyāpati* and assured him to show *Mādhava* next morning. *Vidyāpati* did not touch food or water before seeing the lord. Seeing eagerness of *Vidyāpati*, the *Śabara* king got him bathed in *Rohiṇī-kuṇḍa* and seated under *kalpa* tree (bunyan), then showed him *Nīlamādhava* being worshipped by *devas.* Then *Vidyāpati* returned to *Avanti,* the capital. *Viṣṇu* and *Brahmā* sent *Nārada* to king *Indradyumna* who set out with prince, priest, *Vidyāpati* and followers near *Nīlamādhava.* King *Gālava* of *Viraja* on *Vaitaraṇī* bank had established the idol of *Nīlamādhava* (*Nīlādri-mahodaya,* 5/6-8)-

तत्रास्ते माधवो विप्रा गालवेन प्रतिष्ठितः। विरजामण्डले क्षेत्रे तिष्ठन्तं गालवं नृपम्।

But when *Vidyāpati* had returned to *Mālavā*, that day itself *Nīlamādhava* had disappeared and was covered with golden sand of the coast. So the king was unable to see him-

यद्दिने नृपतिश्रेष्ठ विद्यापतिरसौ द्विजः। अपश्यद्देवदेवं तं सुरवृन्दसमर्चितम्।
तद्दिने सायमेवायं नवीनाम्बुदसुन्दरः। अन्तर्हितो माधवोऽभूद्भूप नाम्बर भूतले।
ततः सुवर्णवर्णभिर्बालुकाभिःसमन्ततः। नीलाचलः समाच्छन्नो विद्ध्येवं धरणीतले।
(नीलाद्रि महोदय, पुरुषोत्तम.३/३०-३२)

The shocked king *Indradyumna* was told message of *Brahmā* by *Nārada* and *Viṣṇu* also assured through heavenly words. *Hari* (*Viṣṇu*) was worshipped by the king with 1000 *aśvamedha yajñas*. Pleased with this, *Hari* himself took the form of *Viśvakarmā* and secretly made the idols of *dāru* (wood). *Brahmā* himself established the god idols on *Vaiśākha śukla* 8th, thursday, *puṣya* star-

अधिवासितै रत्नकुम्भैस्तीर्थवार्युपसम्भृतैः। सूक्ताभ्यां पुरुषयोरभिषेकं पितामहः।
चकार भगवाँल्लोकसंग्रहं द्विजसत्तमाः।
ततो ह्यलङ्कृतान्देवान्गन्धमाल्योपशोभितान्।।
नीराजयित्वा भगवान्स स्वयं लोकभावनः। रत्नसिंहासने रम्ये स्थापयामास मन्त्रतः।
वैशाखस्यामले पक्षे अष्टम्यां पुष्ययोगतः। कृता प्रतिष्ठा भो विप्राः शोभने गुरुवासरे।
(स्कन्दपुराण, २ वै. उत्कल.२७/९४,९५,९९)

Śrī Balabhadra was on left and *Śrī Jagannātha* was on right. In the middle was *Subhadrā*. King *Indradyumna* was immensely pleased.

The worship of *Śrī Jagannātha* sarted after 5th *deva-asura* war by *Indradyumna* was disturbed many times. In middle ages, it was disturbed by *Bauddha* influence and it was underground. *Śankarāchārya* placed wooden idols on *Vaiśākha śukla* 10th in *Yudhiṣṭhira śaka* 2655 (483 BC). *Padmapāda* was the first *āchārya* (pontiff)

Bodhisattvas were harassing public here to stop worship by vedic methods. When *Śankarāchārya* challenged them for discussion, they ran away to Nepal where king *Vṛṣdeva-varman* (547-486 BC) forced them to enter into dialogue with *Śankara*. They were defeated and accepted vedic path. Nepal King also helped to reconstruct *Jagannātha* temple due to which he was given right to worship *Jagannātha* as a king, which continues till today. On taking charge as king of Nepal, each king comes to worship *Jagannātha*. Due to grace of *Śankara*, Nepal king was blessed with a son who was named *Śankara-varman* (486-461 BC), in honour of *Śankarāchārya*.

All the kings of India, specially those controlling Orissa have been worshipping lord *Jagannātha* with *ratha-yātrā*. Huensang has described the grand *ratha-yātrā* of king *Harṣavardhana* of *Kannauja* in 643 AD which was a function, which was repeated after many years. From ephemeris of *S Kannu Pillai*, it is seen that as per *Ārya Siddahānta* year of *Nava-kalevara* (only festival to be repeated after many years) was in 635 (21st June) and 643 AD (23rd June) as per *Ārya-siddhānta*. As per *Sūrya-siddhānta*, followed by *Brāhma-sphuṭa-siddhānta* of *Brahmagupta* in 628 AD, it will be in 637 and 642 AD. In Moghul period also, King *Ramsingh* of *Jaipur, Rajsthan* was doing *Rathayātrā* in 18th century. Even in Orissa, kings of *Mayurabhanja* and *Parlakhemundi* were organizing the *yātrā*, though the proper place is *Purī* only.

3.Glory of *Śrī-kśetra* - *Puruṣottama* and *Śrī* are the same. One is point of cnsciousness, the second is its field of influ-

ence. From *Ṛṣikulyā* river in south to *Vaitaraṇī* river in north, and from north coat of sea to south bank of *Mahānadī* is called *Puruṣottama-kśetra*. This is 10 *yojana* long (1 *yojana*=8 kilometer) and 3 *yojana* wide in shape of counch, whose centre is blue mountain-

अस्ति शर्मप्रदश्चैव नीलभूधरभूषितः । ऋषिकुल्यां समासाद्य यावद्वैतरणी नदी ।।
तावत्क्षेत्रस्य माहात्म्यं वर्तते मुनिपुङ्गवाः । समुद्रस्योत्तरं तीरं महानद्यश्च दक्षिणम् ।
तटमारभ्य तत्क्षेत्रं राजमानं च पावनम् । वर्तते तत्समारभ्य समन्ताद्दशयोजनम् ।।
क्रोशत्रितययुक्ते च शङ्खाकारे मनोहरे । पुरुषोत्तमक्षेत्रे च नीलभूधरभूषिते ।।
(नीलाद्रि महोदय, पुरुषोत्तम १/१४-१६,२७)

Lord of death does not have writ in the 5 *yojana* squire area. Any worm, bird, man dying in land, water or air get renunciation-

पञ्चक्रोशे महाक्षेत्रे नास्ति तेऽधिकृतिः क्षितौ ।
कीटानां च पतङ्गानां मनुष्याणां च देहिनाम् ।
तत्र चैव तनुत्यागान्मुक्ति स्यात्सुलभा यम ।
अन्तरिक्षे जले वापि क्षितौ वा यत्र कुत्रचित् ।
मुक्तिर्मृतौ च जन्तूनां क्षेत्रे श्री पुरुषोत्तमे ।
(नीलाद्रि महोदय, पुरुषोत्तम १/७१-७२,१/२)

4. ***Nava-kalevara***-When it is leap month in *Āṣāḍha*, then the three god forms of *Jagannātha, Balabhadra, Subhadrā* take new body, i.e. *nava-kalevara*. When in *Kārtikeya* period, after fall of *Abhijit* from north pole position, year started from *Dhaniṣṭhā*, it was from start of rains in c.16,000 BC. Later on, start of year was no longer in rains, then it was adjusted to *Āṣāḍha* month when rains started at start of *Vikrama* era in 57 BC. It might have been in other months at *Matsya* birth (9533 BC), beginning of *Ikśvāku* rule (8576 BC), *Paraśurāma* (6297 BC), *Rāma*

(4433 BC), or *Kali* era (3102 BC) which have no record. Main idea is that it indicates the start of *yuga* of *Ṛk jyotiṣa* of 19 years. In each *yuga* God takes new forms-
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे(गीता ४/८)
I.e. God appears in each *yuga* to protect the good, destroy the evil and establish *dharma*.

Sometimes, *Nava-kalevara* is after 8 or 12 years also. In that year when there will be extra or inter-calary month in *Āṣāḍha*, the physical forms of 3 *devas* are in position to re-surrect from *Jyeṣṭha pūrṇimā* (full moon) to *Āṣāḍha amāvāsyā*. On next day at new moon of *Āṣāḍha* new youth of the 3 is seen by public. In midnight of *Āṣāḍha kṛṣṇa* 14th, *Daitāpati* (In charges of divinity in tradition of *Śabara* king *Viśvāvasu*), take out the *Brahma* essence from old idols by putting silk cloth cover on their eyes. This is placed in a bound cloth (*Brahma-poṭali*) in hearts of the idols of *Jagannātha, Balabhadra* and *Sudarśana* (Disc weapon of *Jagannātha*). It is below the left eye of *Subhadrā* idol. It is in a cavity of 12 *yava* (=inch) cube called *Brahma-koṭharī*. After taking out the packet, cover is removed from eyes and it is placed on golden seat. Old sandal and *tulasī* (holy basil) of the packets is replaced by new. Then again eyes are covered and they are placed in cavities of new idols. This is called *ghaṭa-parivartana* (change of body or pot). It is surprising that old sandal-*tulasī* are found in same form in which they were placed 19 years ago in the idols. It is believed that the persons doing this change of pot do not remain alive for long. So, only old persons are selected.

For placing *Brahma* in *Jagannātha*, the person is *Swain-Mahāpātra*, 2 *Dāsa-Mahāpātras* for *Balabhadra* and *Subhadrā* and 1 *Pati-Mahāpātra* for *Sudarśana*. First of all, the *Brahma* matter was placed in the idols by king *Indradyumna* himself.

The new idols of *Jagannātha, Balabhadra, Subhadrā, Sudarśana*-after joined with *Brahma,* are brought from *Koili-Vaikuṇṭha* (place of construction) to *Aṇasara* (rest) room in chariots. In same chariots, the old idols are to *Koila-Vaikuṇṭha*. This is done by *Daitāpatis* during night.

Koila-Vaikuṇṭha is north of *Śrī-mandira* (also called *Jagannātha* temple). In that temple, last rites are done of old idols of *Jagannātha, Balabhadra, Subhadrā, Sudarśana*, their *sārathi* (charioteer), horses, side *devas*, parrot, gate-keeper, flag-post, bed etc. On 10th day, after cmpletion of rites, their impure period is over and they cut their nails, hairs and take bath in *Mārkaṇḍeya* pond. Ladies also cut their nails. On 12th day, saints and *Brāhmaṇas* are invited for eating *mahā-prasāda* (food prepared in temple).

Daitāpatis start searching the tree for making new idols on *Chaitra śukla* 10th day. On that day noon, idols of *Jagannātha, Balabhadra, Subhadrā* are garlanded. After worship with incense, these idols are given by *Pūjā-paṇḍā* to *Pati-Mahāpātra*. This is called *Ājñā-mālā* (garland of command). *Pati-Mahāpātra* (*Vidyāpati*) gives these garlands to main *Daitāpatis*. *Daitāpatis* are divided into 4 groups for searching tree. They are called *Bāḍa-grāhī* (receivers of wood). They are in family line. *Dāsa-Mahāpātra* search the tree for *Balabhadra* (*Baḍa-bāḍa*=big tree) and *Subhadrā*

(middle tree). *Daitā* searching tree for *Jagannātha* is *Svāin-Mahāpātra* (family title) and the work is called *Mahāprabhu-bāḍa* (wood of the great God).

On getting the garland, symbol of command, persons in search of tree are given a formal letter of permission from the temple. As authorization, they are given head-gears (Siropā). Persons for miscellaneous works like making of temple, rest shade, food, carpenter etc are also given clothes. Then they proceed in a procession with music to the palace of *Gajapti* (literally lord of elephants) king of *Purī*. Only, *Daitāpati* as descendant of *Viśvāvasu* enters the palace. Living symbol of *Jagannātha* is king of Puri. He welcoms them by giving coconut, betelnut, rice, gold in a dish through *Rājaguru*. This is *raja-ājnā* (permission of king). Then the procession proceeds to *Jagannātha-vallabha maṭha*. The search party takes night-rest here. Here, they are joined with *Brāhmaṇas*, keeper of books. Next morning *vana-jāga-pada-yātrā* (trecking to forest) starts. About 100 persons join this-*Vidyāpati, Daitāpatis* as descendants of *Viśvāvasu*, *Yajña* doing *Brāhmaṇas, Āchārya* (preceptor), *Rājguru*, priest of temple, carpenters, masons, sepoys, cartmen, searchers (*Leṅkā*) etc. They reach *Kākaṭapur*, about 60 kilometers from *Purī* and place the *Sudarśana* with goddess *Maṅgalā* there. The goddess is bathed with water of 100 pitchers, worshipped with clothes, ornaments and a red flag is placed on top of the temple. This is called *baḍa-singāra-veṣa* (grand make-up). *Paṇḍitas* recite *Durga-sapta-śatī. Āchārya, Rājaguru, Brāhmaṇa* and *Patimahāpātra* recite *Svapnavati-mantra* before sleep. The

goddess indicates the direction of desired tree in dream. Sometimes, it is indicated by the direction in which the garland of goddess falls. Other *Daitāpati* and servants take rest in *Deulī maṭha*.

As commanded in dream, the persons in 4 groups proceed to search the tree. Signs of trees are given in *Indra-nīla-maṇi Purāṇa*. All the trees for idol are of *neem* (margosa).

Signs in tree for *Jagannātha* idol-This should be near *Śiva* temple or cemetery, of black of dark red colour, 7-12 hands high, straight and well formed and with 4 branches. At the root of tree, there should be ant-hill. It should be near tri-junction of roads, or surrounded by 3 mountain tops or near river or pond. There should be *maṭha*, temple, or place of sages nearby. On stem of tree signs of *Viṣṇu-śankha* (conch), *chakra* (disc), *gadā* (mace), *padma* (lotus) should be visible. Trees of *bael, sahda*, or *varuna* should surround it. It should be without any climbing creepers and guarded by snakes. There should be no bird nest. No branch should be damaged by lightning or winds.

Signs for *Balabhadra* tree-White tree with 7 branches, crown is like hood of snake. Stem has signs of *Balabhadra-hala* (plough), *mūsala* (crushing rod).

Signs for *Subhadrā* tree-Tree with 5 branches, with yellow bark and with lotus mark.

Signs for *Sudarśna* tree- Reddish tree with 3 branches and with mark of disc.

These trees are adopted for idols and *Sudarśana* brought from temple is placed near them due to which evil ghosts

run away. Then ground is worshipped and *yajña* is done by authorized *āchārya* with *Nṛsinha mantra*. Tree is bathed and worshipped with sandal paste, vermilion etc. Then the garlands of command are placed on respective trees (garland from *Jagannātha* idol to tree for him, and so on). The axes of gold, silver and iron are worshipped and selected trees are touched with that. Then the trees are cut from root and felled in east, north or north-east direction. Felling in south or west direction is inauspisous. Bark is removed and wood is chiselled in rectangular shape. It is covered with *Pāṭa* cloth and the remaining wood is buried under ground.

The trees for idols are found in regions around *Puri, Khurda, Cuttack* etc. This has been seen in 1912, 1931,1950,1966, 1977 and 1976. It is not necessary that they will be in a particular area only.

These trees start emanating sandal like good smell for many years and are guarded by snakes. They inspire good thoughts. Respect for them arises due to command of gods in dream also. Attempts to damage or sale the trees fail.

Small carts are made to carry the wood to *Śrī-kśetra*. Arms of the cart are of 8 hand length. Its wheel are from bunyan, beam is from tamarind and axle is from *kendu* tree. Wood for idols is tied in 4 wheeled carts with silk cloth. The procession of carts is brought with songs and drums etc.in the sequence-*Sudarśana, Balabhadra, Subhadrā, Jagannātha*. Near *Aṭhar-nālā* (drain for food waste of temple), there is temple of *Ālama-chaṇḍī*. The team rests for the night there. Next morning, people of *Puri*

welcom them to town with misic etc. Woods are placed in temple before *snāna-yātrā* (trip for bath). *Hari* had appeared
on *Jyeṣṭha pūrṇimā* (full moon), so the idols are given bath on that day-

अवतीर्णः स्वयं ज्येष्ठां न च जन्मदिनं मम।
तत्पौर्णिमादिने भूप स्नानं मे कार्यमादरात्। (नीलाद्रि महोदय, पुरुषोत्तम.६/१७)

On *Snāna* (*Jyeṣṭha*) *purṇimā*, the idols are kept on pedastal for bath. Water is broufght from the golden well in front of *Śītalā* goddess temple. Total of 108 pots of water is used for bath-35 for *Jagannātha*, 33 for *Balabhadra*, 22 for *Subhadrā*, and 18 for *Sudarśana*. Then the wood for idols is brought to *Koili Vaikuṇṭha* through north gate and kept in newly made *dāru-śālā* (house for wood). Construction starts in a shed (*nirmāṇa-maṇḍapa*). Loud songs are sung so that sound of construction is not heard. Due to extra month of *Āṣāḍha*, gods are not seen for 1 1/2 months after *snāna-pūrṇimā*. Construction work is done for 2 weeks and *Brahma*-matter is placed in them. Then in the second *Āṣāḍha*, purification and colouring of idols is done.

As per *Mādala-pānji* (chronological records) of 1650, hands of *Jagannāta* are 84 *yava* long. His idol also is 84 *yava* long, so he appears round shape. Each hand is of 42 *yava* of which 20 *yava* part is invisible due to atached with head and 22 *yava* is seen.

Head-36 3/4 *yava*
Neck- 12 *yava*
Heart- 09 *yava*
Waist-10 1/2 *yava*

Balabhadra idol is shaped like a conch. Length of his hands are 36 3/4 *yava*, out of which 13 3/4 *yava* is linked with head and 23 *yava* is visible.

Head from snake crown to lips-	31.5 *yava*
Neck -	10.5 *yava*
Heart and lotus-	15 3/4 *yava*
Feet -	26 1/4 *yava*
Total	84 *yava*

Idol of *Subhadrā* is of lotus shape.

Head-	19 3/4 *yava*
Heart -	03 1/4 yava
Waist -	19 3/4 yava
Feet -	09 3/4 yava
Total	52.5 yava

As per definition 1 *angula* (digit) is of 6 or 8 *yava*. But it is symbolic and the tradition of *Purī* takes it as 1 inch or 2.54 cm.

From the woods brought fom forest, a piece is taken out for *prāṇa-pratiṣṭhā* (charging it with soul). This is called *nyāsa-dāru* (wood for ceremony). This *nyāsa-dāru* is divided into 4 pieces. After *Brahma*-matter is placed in cavities of idols, opening of cavity is purified with these and it is closed in main (second) *Āṣāḍha kṛṣṇa* 14 th midnight.

To complete the idols, 7 paints are given. Wood is like bones, they are smeared with scented oil as *rasa* (juice). Then body is tied firmly with silk thread of dark red colour as nerves. Then as skin, there is paste of sandal powder, *kastūrī* (musk from deer) and *dhūpa* (a scented wood). Then strong fabric layers are tied and on last layer paste of rice

is put which is like seed of men. Then the idols are painted
with prescribed procedure. Painting is complete with colouring of eyes on main *Āṣāḍha śukla* 1st (new moon). After bathing it, new youth (*nava-yauvana*) is seen by people. Next day, on 2nd *tithi* (generally with *puṣya* star), *ratha-yātrā* starts. Details are described in *Skanda purāṇa, Tithi-tattva, Nirṇaya-sindhu, Smṛti-kaustubha* etc.

5. ***Ratha-yātrā***-*Ratha* construction is done near palace of king in front of temple main gate. *Ratha* is like human body, so this is made with 5 materials-wood, paint, nails, metals. Each year new *ratha* is made from *Akśaya tritīyā* (3rd day of bright half.). This is a family tradition of carpenters. A total of 205 *sevāyatas* (servants) including carpenter, painter etc. are engaged. Each *ratha* is of about 65 tons made of heavy woods like *sal, asan, phasi.*

1.Nandighoṣa ratha- This is name of *ratha* of *Śrī Jagannātha*. It has 16 wheels-

रथः षोडशचक्रस्तु विष्णोः कार्यः प्रयत्नतः(स्कन्द पु. २ वै. उत्कल.२५/१०)

Wheel diameter is 7 feet. Seat is of 35 squire feet. Its height is 45 feet. 832 wooden pieces are used. Cloth cover is of red (religious feeling, bravery, influence) and yellow colour (amity, riches). Its flag is called *trailokya-mohana* (enchanting 3 *lokas*). Charioteer is *Dāruka* and protector is *Garuḍa* (king of birds). It has 4 white horses named-*Śankha*, *Balāhaka, Suśveta* and *Haridaśva*. Its rope is called *Śankhachūḍa*. Side *devas* are-*Varāha, Govarddhana, Kṛṣṇa, Gopīkṛṣṇa, Nṛsimha, Rāma, Lakśmana, Nārāyaṇa, Trivikrama, Hanūmāna,*

Kubera. This *ratha* has sign of *Garuḍa*-flag-
श्री वासुदेवस्य रथो गरुडध्वज चिह्नितः(स्कन्द पु.२,वै.उत्कल खण्ड २५/६)

2. ***Tāladhvaja Ratha***-This is name of *ratha* of *Balabhadra*, elder brother of *śrī Jagannātha*. It is also called *Bahaladhvaja*.

Śeṣa (infinite serpent holding the world) sees it like placed on its palm (*tala* of hand), so the *ratha* of its incarnation *Balabhadra* is *Tāladhvaja*. Or *Balabhadra* is with plough, so his flag has plough sign. Or as *Śeṣa*, he carries *Jagannātha*, he has no carrier. Thus, his *ratha* is not marked with his vehicle (*Garuḍa* of *Jagannātha*) but his working implement plough. This is called *lāngala* or *tāla* also-
कुर्यात् सीरिणो लाङ्गलध्वजम्(स्कन्द पु. २, वै, उत्कल ३३/१९)
आसनं जगतां भूयः स्वयं स्वासन विग्रहः। तद्याने जगतां नाशस्ततो यानं न विद्यते। पश्येच्चराचरं विश्वं ज्ञानादथ सुनिर्मले। स्थितौ हस्ततले नित्यं निर्मलस्तस्य दर्पणः। तलस्थत्वादसौ तालःसदा तेनाङ्कितः प्रभुः। ततःस एव शेषस्य बलभद्रावतारिणः। अथवा सीरिणःकार्यं सीरमेव ध्वजोत्तमम्। ध्वजः सुनिर्मलःकार्यस्तस्मात्तालध्वजो मतः।(स्कन्द पु.२ वै.उत्कल २५/१२-१५)
This *ratha* is 44 feet high with 14 wheels-
चतुर्दश बलश्चैव (स्कन्द पु.२ वै.उत्कल २५/१०)
Each wheel diameter is 6 1/2 feet, seat is 34 squire feet with 8 corners. 763 pieces are used. Its charioteer is *Mātali* and guard is *Bhāskara*. Its flag is *Unnānī*. *Ratha* is dark blue and cloth cover is red (piety and wealth) and green (happiness and zeal). It has 4 black horses named-*Tīvra* (fast), *Ghora* (Feary), *Dīrghaśrama* (long labour), *Svarṇanābha* (golden navel). Its rope is *Vāsuki*. Side *devas* are *Gaṇeśa*, *Kārttikeya, Sarvamangalā, Pralambāri, Mṛtyuñjaya, Mukteśvara* etc.

3. ***Deva-dalana Ratha***-This is name of *ratha* of

It is 43 feet hiigh with 593 pieces. Its flag is marked with lotus-पद्मध्वजः सुभद्रायाः(स्कन्द पु.२ वै. उत्कल . २५/९)

Its cloth cover is of black (power and bravery) and red. It has 12 wheels.

सुभद्रायास्तु द्वादश (स्कन्द पु.२ वै. उत्कल . २५/१०)

Each wheel is of 6 feet diameter and seat is of 33 squire feet. Its cahrioteer is *Arjuna* and guard is *Jayadurgā*. Flag is called *Nadambikā*. 4 brown horses are called *Rochikā*, *Mochikā, Jitā, Aparājitā*. Its rope is *svarṇachūḍa*. Side goddesses are *Chaṇḍī, Chāmuṇḍī, Ugratārā, Śūlī, Vārāhī, Śyāmā, Kālī, Mangalā* etc..

Each year *rathayātrā* is held on *Āṣāḍha śukla* 2nd-

आषाढस्य सिते पक्षे द्वितीयापुष्यसंयुता। अरुणोदयवेलायां तस्यां देवं प्रपूजयेत्। ब्राह्मणैर्वैष्णवैःसार्द्धं यतिभिश्च तपस्विभिः। विज्ञापयेद्देवदेवं यात्रायै संस्कृताञ्जलिः।

(स्कन्द पु.२ वै. उत्कल . ३३/१९, ३५/३६)

At the time of *ratha-yātrā, Sudarśana* is brought on the *ratha* of *Subhadrā*. Then *Balabhadra* and *Jagannātha* are brought to their *rathas*. Then *Śankarāchārya* of *Govardhana Pīṭha, Purī* comes and worships the 3 *devas* on 3 *rathas*. Then he does 3 rounds of the *rathas*. Then the chief servant of *Jagannātha, Gajapati* King of *Purī* comes and sweeps the path of 3 *rathas* with golden broom-this is called *Chherā-paharā*. The sandal mixed water is sprinkled and other formalities are done.

Then thick ropes of coconut fibre are tied with each axle. There is a heavy wooden log hanging with ropes at front of *ratha* to act as a brake. Some *sevāyatas* sit on front part of the *ratha* to apply brakes when needed. Two ropes are used for pulling the *ratha*-one is straight and the other

twisted. The *rathas* are placed in front of *Simha-dvāra* (Lion gate) on *Āṣāḍha śukla* 1st, a day before *ratha-yātrā* in a direction so that they move straight on *baḍa-dāṇḍa* (grand road). Flags are used to indicate movement or stopping of *rathas*. All the three *rathas* are joined with *sārathi* (charioteer) and horses (their idols only). They are pulled by devotees upto *Guṇdichā* temple about 3 km away. Now the pulling is mostly done by policemen on duty.

Great importance has been given to seeing *ratha-yātrā,* touching *ratha* or idols or even to stand on the road through which the *rathas* are passing. *Balabhadra ratha* is ahead, followed by *Subhadrā* in middle and *Jagannātha* at back.

There is a tradition that *rathas* are not pulled after sunset. Even if they reach *Gundicha* temple, they enter it on next day only. On *Herā* (dispute) *panchamī, Lakśmī* comes from *Jagannātha* temple to see *Jagannātha*, his brother and sister, but she is not allowed to meet them by *sevāyatas*. Being angered, she breaks a part of *ratha* of *Jagannātha*.

After rest for 7 days in *Guṇḍichā* temple, the three return to their temple. This is called *Bāhulā* (return) journey. It may be noted that *Kārttikeya* also is called *Bāhuleya* (i.e. son of *Bahulā*), which indicates that it started with victory of *devas* under him.

Discription in *Skanda purāṇa*-

रथस्थितं ब्रजन्तं तं महावेदी महोत्सवे ।
ये पश्यन्ति मुदा भक्त्या वासस्तेषां हरेः पदे ।।५५।
महावेदीं ब्रजन्तीं तं रथस्थं पुरुषोत्तमम् ।
बलभद्रं सुभद्राञ्च जन्मकोटिसमुद्भवम् ।।५९।

रथच्छायां समाक्रम्य ब्रह्महत्यां व्यपोहति ।६० ।
तद्रेणुसंसक्तवपुस्त्रिविधां पापसंहतिम् ।
नाशयेत्स्वर्गगङ्गायां स्नानजं फलमाप्नुयात् ।६१ ।
ज्ञानाम्बु वृष्टियोगेन रथमार्गे तु पङ्किले ।
दिव्यदृष्ट्या च कृष्णस्य समस्त मलहारिणि ।६२ ।
अनुगच्छन्ति कृष्णं ये यात्रा कौतूहलादपि ।
अनुब्रजन्ति नित्यं वै देवाः शक्रपुरोगमाः ।६५ ।
अभिमानम्परित्यज्य श्रेणीभूता हि पार्श्वयोः ।८२ ।
प्रकुर्वते महायात्रां तैस्तैर्दिव्यैः परिच्छदैः ।८३ ।
तेषामग्रेसरस्तत्र देवोऽपि प्रपितामहः ।
चतुर्दशानां जगतां कर्ता यः परमेश्वरः ।८४ ।
सोऽपि तत्र जगन्नाथं रथे यान्तं महोत्सवे ।
ब्रह्मलोकात्परावृत्य स्तुवन्वेदमयैस्तवैः ।
पदे पदे प्रणमति भगवन्तं सनातनम् ।८५ ।

In *purāṇas ratha-yātrā* is to be completed even after sunset

एवं ब्रजति देवेशे सूर्यश्चास्तंगतो भवेत् ।
दीपिकानां सहस्राणि ज्वालितानि सहस्रशः ।१११ ।
तदालोक प्रकाशेन मार्गशेषश्च नीयते ।
रथावरोहणेनैषां मण्डपारोहणेन च ।११२ ।
सम्मर्दः सुमहांस्तत्र दिदृक्षूणांकुतूहलात् ।
मण्डपे वासयेद्देवं गुण्डिचाख्ये मनोहरे ।११३ ।

All the acts of *Śrī Jagannātha* are like human beings-like his bath, cleaning of teeth, sleeping, awakening, bath, breakfast etc. Logically birth, death and human acts of the supreme unborn is plaything only-

विना विनोदं बत तर्कयामहे (भागवत पु.१०/२/३९)
लोकवत्तु लीलाकैवल्यम् (ब्रह्मसूत्र २/१/३३)

Whatever the devotees think about God, he takes that form to grace them-

यद्धिया त उरुगाय विभावयन्ति तत्तद्वपु:प्रणयसे सदनुग्रहाय-भागवत ३/९/११

Most famous play of *Jagannātha* was when King *Puruṣottama Deva* was on *Kāñchī* expedition. *Jagannātha* and *Balabhadra* on white and black horses went ahead of him. Near *Chilka* lake (coastal lagoon), a milkmaid named *Māṇika* gave tem curd. On asking for price, *Jagannātha Kṛṣṇa* gave her his jewelled ring and told that the king is following and he would pay the price on showing the ring. When *Māṇika* gave the ring to king, he was stunned to see ring given by God himself. On return after victory over *Kāñchī*, he built a town named *Māṇikapaṭanā* in her honour.

Muslim devotee *Salbeg* and *Matta Balaramdas* were denied access to *ratha*. Then *ratha* did not move, till they were allowed to see.

6. *Mahā-prasāda*-The food offerred to lord is given to devotees. Daily food for over lakh devotees is cooked and it is the biggest hotel in that sense. The greatest of sins is washed by eating this food called *mahā-prasāda* after offer to lord-

ब्रह्महत्यादिपापघ्नं निर्माल्यं जगदीशितु: ।
भजतां द्विजशार्दूला:! मुक्तिस्तेषां न दुर्लभा ।।
जगन्नाथस्य नैवेद्यं महापातकनाशनम् ।भक्षणात् फलमाप्नोति कपिलाकोटि दानजम् ।
चाण्डालादिद्विजस्पृष्टं तदन्नं द्विजसत्तमा: । भोक्तव्यं सहसा विप्रै:पावनं सुरदुर्लभम् ।
कुक्कुरस्य मुखाद्भ्रष्टं तद्ग्राह्यं दैवतैरपि(नीलाद्रिमहोदय पुरु.८/८-१०,१४)



Chapter 5

Unity of all forms

1. Key of *Gāyatrī*-*Gāyatrī mantra* is key of *vedas,* called *veda-mātā* (mother of *vedas*). It has many implications-

(1) *Gāyatrī* is a meter of 24 letters(syllables). All the worlds are measured by this, bcacuse they are in ratio of 1crore starting from man. Thus, man size doubled 24 times is earth, in same successive multiples are solar system, galaxy and universe (larger than the visible part or *tapah loka*).

(2) *Gāyatrī chhanda* has 4 parts of 6 letters but *mantra* has 3 parts of 8 letters each. This is creation of world with 3 *guṇas*, so *veda* in world or word forms is also is three parts describing 3 *guṇas* (*Gītā* 2/45). Its source *Brahma* is also viewed in 3 forms-*Om, Tat, Sat* (*Gītā* 17/23). This is visualized as trinity of *Jagannātha, Balabhadra* and *Subhadrā.*

(3) Each syllable is of 8 letters maximum-around a vowel 4 letters can come before and 3 afterwards, so *vāk* has been called *Anuṣṭup* (meter of 8 x4 syllables)-*Aitareya Br.*1/28, 3/15 and about 100 other refs.

(4) Each physical form is of 8 forms called 8 *vasu.* This is due to combination of 3 *guṇas* making 8 *prakṛtis* (2x2x2=8)

Thus *gāyatrī* of 3 parts (*pada*) or *anuṣṭup* of 4 parts-each has 8 syllables.

Gāyatrī has been specifically called *Veda-mātā* in *Atharva-veda* (19/71)-

स्तुता मया वरदा वेदमाता प्र चोदयन्तां पावमानी द्विजानाम्।

आयुः प्राणं प्रजां पशुं कीर्तिं द्रविणं ब्रह्मवर्चसम्। महीं दत्त्वा ब्रजत ब्रह्मलोकम्।

and purifier of twice born. (*Mā*=measure, as measure of world, its elements, *gāyatrī* is mother. Creation comes out of mother, so she is also measure). *Gāyatrī* gives longevity, energy, off-springs, consumables, fame, money, glory of *Brahma*. After giving earth, one goes to place of *Brahma*.

However, sage *Daivarata* of *Gokarṇa* considers the following verse of *Ṛk* as the source-

एकः सुपर्णः स समुद्रमाविवेश, स इदं विश्वं भुवनं वि चष्टे।
तं पाकेन मनसापश्यमन्तितस्तं, माता रेळ्हि स उ रेळ्हि मातरम्।।
(ऋक्.१०/११४/४)

One Bird entered sea, he created the worlds and its beings. He saw the whole with clear mind and nurtured the earth like a mother.

The geographical meaning is that lord of ships in seas is called *Suparṇa* (*Suvanna nayak*). Where the *Suparṇa* had entered at end of coast is called (*Su*-) *Tāmraparṇī*, land of *Tāmra-parṇī* is called *Tamil*. Lords of land in coastal area is *Relhi*-called *Reddi* in *Andhra* and *Rele* in *Maharashtra*. Near *Sutāmraparṇī*, *Kārttikeya* had started his campaign in water-his vehicle *mayūra* (Peacock) spread to island of Pacific-whose langauge over the largest region of world is Maori (*mayūrī*)-a form of *Tamil.*

2. Meaning of *Gāyatrī*- The *mantra* is as follows-
ॐ भू र्भुवः स्वः/तत् सवितुवरिण्यं/भर्गो देवस्य धीमहि/धियो यो नः प्रचोदयात्।
Here, Om is start and source of each *mantra*. It has 3 parts -A, U, M and one source of half meter.

ऋचो अक्षरे परमे व्योमन् यस्मिन्देवा अधि विश्वे निषेदुः।
यस्तन्न वेद किमृचा करिष्यति य इत् तद् विदुस्त इमे समासते।
(ऋक्.१/१६४/३९,श्वेताश्वतर उप.४/८)

Yāska in his *Nirukta* (13/1/10) quotes earlier *nirukta* of

Śākapūṇi that all *devas* are in *Praṇava* as absolute (*parama*) vacuum (*vyoman=vi+om*) and that is base of all words and *Ṛk*. This is supported by *Brāhmaṇa* texts also.

प्रणवः सर्व वेदेषु (गीता ७/८)

I (God) is *Praṇava* in all *vedas*.

ओमित्येकाक्षरं ब्रह्म (गीता ८/१३)

Aum is one syllable for *Brahma*.

वेद्यं पवित्रमोङ्कारः (गीता ९/१७)

The holy *Onkāra* is worth knowing.

वाज.यजु.-ॐ खं ब्रह्म (४०/१८), ॐ क्रतो स्मर (४०/१७)

Aum is *Kham* (sky) *Brahma*. *Aum* is creation.

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद् वदन्ति।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति, तत्ते पदं संग्रहेण ब्रवीमि-ॐ इत्येतत्।
(कठोपनिषद् १/२/१५)-१६,१७ भी।

All *vedas* describe that supreme state, which is aim of all austerities also. That is desired by all devotees also which is stated here in brief. *Aum* is that.

धनुर्गृहीत्वौपनिषदं महास्त्रं, शरं ह्युपासानिशितं सन्धयीत।
आयम्य तद् भागवतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि।३।
प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत्।४। (मुण्डक उप.२/२/३-४)

The great weapon of *Aum* described in *upaniṣads* is in shape of bow. The sharp arrow of worship is to be put on it and aimed to the supreme eternal (3). *Praṇava* is bow, soul is arrow and *Brahma* is that target which can be hit only with dedication.(4)

चत्वारि वाक् परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः।
गुहा त्रीणि निहिता नेङ्गयन्ति, तुरीयं वाचो मनुष्या वदन्ति (ऋक्.१/१६४/

There are 4 steps of word of which 3 are stated to be in cave of mind, the fourth is spoken by men.

सोऽयमात्माध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति।८। अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद य एवं वेद।१२।(माण्डूक्य उप.)

अर्द्धमात्रा स्थिता नित्या यानुच्चार्या विशेषतः (दुर्गा सप्तशती १/७४)

अष्टचक्रा नवद्वारा देवानां पूरयोध्या (अथर्व सं.१०/२/३१)

State	**Name of *ātmā***	**Syllable of *Aum***	**Letter**
Awake	*Vaiśvānara*	First	*A*
Dream	*Taijasa*	Second	*U*
Sleep	*Prājña*	Third	*M*
Turīya	*Turīya*	Zero	Zero(half)

Half syllable is divided 9 times by 2-giving measures from 1/2 to 1/512-*vindu* (point), half-moon, *nirodhinī* (blocking), *nāda* (sound), *nādānta* (end of *nāda*), *vyāpinī* (spreading), *śakti* (power), *samanā* (with mind), *unmanā* (above mind)-Described in detail in *Varivasyā-Rahasya* of *Bhāskara Rai Bhāratī.* These have been stated with different names also in books of *yoga* and *tantra. Atharva veda* (10/2/31) has called them 8 chakras. Including *sahasrāra*, the *chakras* are 9. There are 9 openings of body called 9 gates of body, 10th door is *brahma-randhra* (hole in cntre of crown of head) which is opened at the time of death. The sounds of 9 *chakras* are of 9 types, these have been called 9 points of power in *Ṛk* (8/76/12)-

अथ कस्मादुच्यत ओङ्कारो-यस्मादुच्चार्यमाण एव प्राणानूर्ध्वमुत्क्रामति तस्मादुच्यते ओङ्कारः। अथ कस्मादुच्यते प्रणवः-यस्मादुच्चार्यमाण एव ऋग्यजुः सामाथर्वाङ्गिरसं ब्राह्मणेभ्यः प्रणामयति नामयति च तस्मादुच्यते प्रणवः (अथर्वशिर उप.४)

Now why it is called *Omkāra*-as after its sound *prāṇa* rise

above. Why it is called *Praṇava*-as all *vedas* salute the mansounding *Aum.*

ओमित्येतदक्षरमादौ प्रयुक्तम् । प्रणवः सर्वान्प्राणान्प्रणामयति नामयति चैतस्मात्प्रणवः। (अथर्वशिखोपनिषद् १)

This sound *Aum* was made in beginning (by *Brahmā*). This leads all *prāṇas* to the God, so it is called *Praṇava.* Physical forms are 3 *lokas-Bhū* (earth), *Svah* (sky), *Buvar* (intermediate space). Due to 3 types of *Bhū*-earth planet, solar system, and galaxy- and their 3 skies-there are 7 *lokas* in all. These are called 3 or 7 *vyāhṛti* (expansion of *Om*). These take from root source *Aum* (*āhṛti*) and create out of them, so they are *vyāhṛti.* They make synthesis of elements, so they are *sanśleṣaṇa*-

एतानि ह वै वेदानामन्तः श्लेषणानि यदेता (भूर्भुवःस्वरिति) व्याहृतयः। (ऐतरेय ब्रा.५/३३)।

These are the end result of *vedas,* these syntheses are *vyāhṛti.*

एवमेवैता (भूर्भुवःस्वरिति) व्याहृतयस्त्रय्यै विद्यायै संश्लेषिण्यः।(कौषीतकि ब्रा.६.१२)-These 3 *vyāhṛti* are synthesis of 3 *vidyā.*

व्याहृत्या गायत्र्यभवत्(गायत्री रहस्य उ.१)

From *vyāhṛtis, gāyatrī* appeard.

व्याहृतिं जागत छन्दः ..... दर्शनमितीन्द्रियाण्यभवन् (प्रणवोप.३)

Vyāhṛti is *chhanda* (measure) of world. Their visible form are organs.

Now, we can consider the *mantra* proper in three parts. *Mīmānsā* (2/1/35) *sūtra* tells that meaning of *mantras* should be as per *chhanda* and its *pāda* like sentence and its clauses.

3.Word meanings-(1) यः (yah)-Creator of cosmic, physi-

cal, internal-3 wolds direct or indirectly-*Savitā* (creator). The *antaryāmī,* which has entered all. Our inner self
(2) नः -(*nah*)-form of *asmad* (=we) in 2, 4 and 6 *kāraka* forms-us, for us, our.
युष्मदस्मदोः षष्ठीचतुर्थीद्वितीयास्थयोर्वा (पाणिनि सूत्र ८/१/१०)
बहुवचनस्य वसूपसौ (२१)
These rules explain the formation of words.
सुखं वा नौ ददात्वीशः पतिर्वामपि नौ हरिः।
सोऽव्ययात् वो नो दद्यात् सेव्योऽत्र वः स नः।
Usage of *vah, nah-Īśa* (controller) may give us happiness, *Hari* is our lord. *Śiva* is our aim of worship and *Avyaya.* He may provide us our needs.
The works of *Savitā* are-inspiration, engage us in inspired works and giver of needs-
प्रेरयन्नो धियोऽस्माकं योऽस्मान् प्रतिधियो नुतः।
योऽस्मभ्यं सर्वदोऽभीष्टः सविताऽसौ च सोऽव्ययम्।
(3) धियः (*Dhiyah*)- The verb *Dhī* means to hold as indicated in list of verbs. The rule of *Pāṇini* indicates three meanings-which is held by *ātmā*, which holds *ātmā*, or which holds subjects of senses in *ātmā.*
इन्द्रियमिन्द्रलिङ्गमिन्द्रदृष्टमिन्द्रसृष्टमिन्द्रजुष्टमिन्द्रदत्तमिति वा (पाणिनि सूत्र. ५/२/९३), धीङ् आधारे (धातु पाठ ४/२६)
(4) प्रचोदयात् (*Prachodayāt*)-There are 2 verbs which mean to inspire-*chud* means inner inspiration, *nud* is to influence from outside- चुद् सञ्चोदने (१०/६१)। नुद् प्रेरणे (६/२)
The inner influence of *Dhī* is in 3 ways- Tendency towards (प्रवृत्ति), Tendency away (निवृत्ति), Dedication (निष्ठा).
(5) देवस्य (*devasya*)-Of *deva. Deva* is from verb *div* with meaning-to play, search, behave, shine, praise, happiness,

dream, bright, motion. Thus, *deva* is shining himself or which gives light to others. This is adjective of word *savitā*-

दिव् (दिवु) क्रीड़ाविजिगीषाव्यवहारद्युतिस्तुतिमोदस्वप्नकान्तिगतिषु(४/१)

द्युत दीप्तौ (१/४९३)

(6) सवितु: (*Savitā*)-Of *savitā* **(**form of *savitṛ***)**-

षूङ् प्राणिगर्भविमोचने (प्राणि प्रसवे) (२/२४,४/२२) षू (सू) प्रेरणे (६/११७)

सूर्य आत्मा जगतस्तस्थुषश्च(ऋक्.१/११५/१, वा.यजु.७/४२, १३/४६, तै.सं.१/४/४३/१, २/४/१४/४, अथर्व १३/२/३५, २०/१०७/१४, तै.ब्रा.२/८/ ७/३, तै.आ. १/७/६, २/११/३)

Sūrya **(**sun**)** is soul **(***ātmā***)** of world and its base also.

प्रत्यङ् देवानां विश: प्रत्यङ् उदेषि मानुषान्। प्रत्यङ् विश्वं स्वर्दृशे।

(ऋक्.१/५०/५, अथर्व.१३/२/२०, २०/४७/१७)

Sūrya **(**sun**)** is visible place of devas and seen rising by all men, so it is seen in the whole *svar***(**sky**)**.

योसावसौ पुरुष: सोऽहमस्मि।(वा.यजु.४०/१६)

I am the same which is that *Puruṣa.*

(7) तत् (*tat*)-That is farther, invisible. This is nearer or close.

तदिति परोक्षे विजानीयात्।

तदिदास भुवनेषु ज्येष्ठम्।(ऋक्.१०/१२०/१)

That is supreme in these worlds.

तत् सवितुर्वृणीमहे ....श्रेष्ठं सर्वधातमम् (ऋक्.५/८२/१)

We identify that *Savitā* who is best among all holders.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविध: स्मृत:। (गीता १७/२३)

Brahma is remembered with 3 indications-*Aum, tat, sat.*

(8) वरेण्यम् (*vareṇyam*)-Which is fit to be selected or which is unseen in many covers. Two meanings of verb *Vṛñ* are to select, to cover-

वृञ् वरणे (५/८), वृञ् आवरणे (१०/२३७)

with meaning -to digest, assimilate. *Bhṛgu* word also is derived from it. Thus *Bharga* (*Bhṛgu*) means powerful, bright which can collect and assimilate all-

भ्रस्ज पाके (धातु पाठ ६/४)।

ताभ्यः श्रान्ताभ्यस्तप्ताभ्यः सन्तप्ताभ्यो (अद्भ्यः) यद्रेत आसीत्तदभृज्यत यदभृज्यत तस्माद् भृगुः समभवत् तद् भृगोर्भृगुत्वम् (गोपथ पूर्व १/३)

From the primordial waters after hard work and heat the *reta* (particles) were created, they were collected so it was *Bhṛgu*. That is the quality of *Bhṛgu.*

हरः स्मरहरो भर्गः(अमरकोष)

(10) धीमहि (*dhīmahi*)-This is vedic form of *dhyāyāmi*=I understand, consider or keep in memory or intellect. Root verbs are-*Dhyai*=to think, or *Dhīñ*=to be base, intellect is base of mind.

ध्यै चिन्तायाम् (१/६४८), धीङ् आधारे (४/२६)।

धीमहि=ध्यायामि (वैदिक प्रयोग)-ध्यायेमहि प्रते वयम् (ऋक्)

बुद्धिं तु सारथिं विद्धि, मनः प्रग्रहमेव च। ३।

मनसस्तु परा बुद्धिः ।१०। (कठोपदिषद् १/३)।

Take the intellect (*buddhi*) as driver (of the body as chariot), and mind (*mana*) as the ropes (to tie with organs like horses). *Buddhi* is beyond *mana* (10).

Literal meaning-From *Aum* (*Brahma*) arose *bhū, bhuvar, svah.* That (*Brahma*) is creator of all and so high that it is beyond our mind. His bright form is knowable. He may inspire our intellect.

4. *Purāṇa* meaning-*Veda-vyāsa* wrote *Bhāgavata purāṇa* as essence of his knowledge. This is meaning of *Brahma-sūtras*, clears disputes of *Mahābhārata*, expansion of *Gāyatrī mantra* and explanation of *Vedas*-

अर्थोऽयं ब्रह्मसूत्राणां भारतार्थ विनिर्णयः।
गायत्री भाष्यरूपोऽसौ वेदार्थ परिबृंहितः।(गरुड़ पुराण)
First verse of *Bhāgavata purāṇa* itself is link between *Gāyatrī mantra* and *Brahma-sūtras*-
जन्माद्यस्य यतोऽन्वयादि तरतश्चार्थेष्वभिज्ञः स्वराट्,
तेने ब्रह्महृदा य आदि कवये मुह्यन्ति यत्सूरयः।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गो ऽमृषा,
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि।।१।।
Birth (growth, death) etc. are from *Brahma* who is cause of creation and aloof also and all knowing, capable and brightness. He lighted the knowledge of *Vedas* in heart of *Brahmā* in which even the learned are confused. As light, water, earth are perceived as other elements, similarly the world perceived in Him due to play of 3 *guṇas* looks like the real one. We meditate on Him to remove cover of *Māyā*.Parallels with *Gāyatrī-mantra*-

Gāyatrī	*Bhāgavata*-first verse
तत्सवितुः देवस्य	-जन्माद्यस्य यतः।
धियो यो नः प्रचोदयात्=	स्वराट्, आदि कवये, सूरयः।
धीमहि(=ध्यायेम)	-धीमहि।
भर्गो देवः	-तेजो वारि मृदा विनिमय;, त्रिसर्ग।

Brahma-sūtra	*Bhāgavata*-first verse
अथातो ब्रह्म जिज्ञासा (१/१/१)	-निरस्त कुहकंसत्यं परं धीमहि।
जन्माद्यस्य यतः(१/१/२)-	वही।
शास्त्र योनित्वात् (१/१/३)	-तेने ब्रह्म।
तत्तु समन्वयात् (१/१/४)	-(अर्थेषु) अन्वयात्।
ईक्षतेर्नाशब्दम् (१/१/५)-	अर्थेष्वभिज्ञः।
एतेन सर्वे व्याख्याता (१/४/२९)	-समन्वय अध्याय-मुह्यन्ति यत्सूरयः।
तदनन्यत्वमारम्भणशब्दादिभ्यः(२/१/१४)	-अविरोध अध्याय-

तेजोवारिमृदा यथा विनिमयो यत्र त्रिसर्गो ऽमृषा।

We explain verses of *vedas* as per their *pāda* (*Mīmānsā sūtra* 2/1/35). Here, the 3 *pādas* are called *Brahmā, Viṣṇu,* and *Śiva*. Creation aspect is *Brahmā.* In human form he started the civilization in his 7 forms (*Mahābhārata, śānti parva*, 348/48). Our creation is on earth which is mother, its source is energy of sun like father. Sun is created in *Parameṣṭhī* (galaxy) which is grand father. Its source is *Svayambhū* (self created) - seen as collection of galaxies which is great grand father. Root source of creation is abstract and beyond our imagination-

जगदव्यक्तमूर्त्तिना (गीता ९/४)

Visible form of *Brahma* is sun which radiates light and is source of life. He is *Bhargah* both as source of light and as holder of earth. Maintaining the life and creation, he is *Viṣṇu*-

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पति रेक आसीत्।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम।।
(ऋक्.१०/१२१/१, अथर्व.४/२/७, वा.यजु.१३/४, २३/१, २५/१०, तैत्तिरीय सं.४/१/८/३,२/८/२,ताण्ड्य म.ब्रा. ९/९/२,निरुक्त १०/२३)

Source of light within it, appeared first, He was the lone lord of beings and held the earth. As the doer God, we may offer our worship .

पृथिवी त्वया धृता लोकाः देवि त्वं विष्णुनाधृता। (पौराणिक मन्त्र)

Earth has held the people and is itself is held by *Viṣṇu* (sun).- (=आदित्यः) स यः स विष्णुर्यज्ञः। स यः स यज्ञोऽसौ स आदित्यः।
(शतपथ ब्रा.१४/१/१/१)

That *Āditya* is *Viṣṇu* who is *yajña* (creation). What is *yajña* is also *āditya.*

या सा द्वितीया (ओङ्कारस्य) मात्रा विष्णुदेवत्या। (गोपथ ब्रा.पू.१/२५)

The second syllable of *Aum* (equal to second *pāda* of *gāyatrī*) is *deva Viṣṇu.*

तद्वाऽहोरात्रेऽएव विष्णुक्रमा भवन्ति।(शतपथ ब्रा.६/७/४/१२)

The day night cycle (of creation) follow *Viṣṇu.*

Śiva is form of knowledge, mind and cause of inspiration-

स मे ऋषीणामृषभः प्रसीदतु (भागवत पु.२/४/२०)

May the inspirer (*Vṛṣabha*=inspirer, bull) of sages be pleased. *Vṛṣabha* (bull) is vehicle of *Śiva.*

शिवो नः सुमना भव (वा.यजु.१६/११)

Our mind may become good by grace of *Śiva.*

5. *Śiva* forms-Solely as *Śiva* also, three stages of *Brahma* can be seen. The root cause of creation is desire of God, that desire (*samkalpa*) is *Parama-Śiva. Jagannātha* is abstract source, its place of *samkalpa* is *kalpa*-tree (*ekāmra*=number one among trees) where *Lingarāja* resides in *Bhubaneshwar* at end of *dhāma* of *Jagannātha.*

सोऽकामयत्। बहुस्यां प्रजायेयेति। स तपस्तप्त्वा इदँ् सर्वमसृजत यदिदं किञ्च। तत्सृष्ट्वा तदेवानुप्राविशत्।(२/६) असद्वा इदमग्र आसीत्। ततो वै सदजायत। तदात्मानं स्वयमकुरुत। (२/७/१)-तैत्तिरीय उप.।

He desired-I am one, I may become many by creating the beings. He worked hard (*tapa* also mens heat), from that work/heat all this was created. After creating, he entered them. It was abstract in the beginning. From that,visible was created. He created himself .

Bright form (*bharga*) of *Śiva* has 3 grades-*śiva, śivatara, śivatama.* Its intense form is *Rudra*, calm form is *Śiva.*

हरः स्मरहरो भर्गः (अमरकोष १/१/३३)

Hara is destroyer of *Smara* (*Kāma*) and *Bharga.*

या ते रुद्रशिवा तनूरघोराऽपापकाशिनी (वा.यजु.१६/२, श्वेताश्वतर उप.३/५)
O *Rudra* ! Your mild body is *Śiva* which is bright without blemish.
नमः शिवाय शिवतराय च। (वा.यजु.१६/४१, ऋक्.१०/९/१)
Salute to *śiva* and more *śiva.*
यो वः शिवतमो रसः (वाज.यजु.११/५१, ३६/१५, ऋक्.१०/९/२)
Which is our most *śiva rasa.*
शत योजने हवा एष (आदित्य) इतस्तपति (कौषीतकि ब्रा.८/३)
This *Āditya* gives heat here at 100 *yojanas* (sun-diameters)
सहस्रं हैत आदित्यस्य रश्मयः (जैमिनीय उप.ब्रा.१/४४/५)
Rays of this *Āditya* are 1000.
Maitreya zone is upto 1 lakh *yojana*-
रवि चन्द्रमसोर्यावन्मयूखैरवभास्यते। स समुद्र सरिच्छैला पृथिवी तावती स्मृता।३। यावत्प्रमाणा पृथिवी विस्तारपरिमण्डलात्। नभस्तावत्प्रमाणं वै व्यासमण्डलतो द्विज।४।भूमर्योजन लक्षे तु सौरं मैत्रेय मण्डलम्।५। (विष्णु पु.२/७)
The zone lighted by sun-moon is called earth with sea and mountains. Whatever is the diameter or circumference of earth (starting from man), the same is size of its sky (starting from earth). *Maitreya maṇḍala* is of 1 *lakh yojanas.*
Koṭi yojana is the limit (*koṭi*) of solar system. Within it is zone lighted by sun and there is *rudra* energy to some extent. So, it is called *rodasī.*
Upto 100 sun diameter- *Rudra*
100-1000 diameter-start of *śiva*, its head or source is moon.
1000-1,00,000 dia.-more *śiva* (*śivatara*)
1 *lakh* -1 crore-most *śiva*-(*śivatama*)
Upto 1 crore, there are traces of *rudra*, beyond that it is

galaxy, so it is called *krandasī* (ejected matters=weeping). Region around solar system is *mahar-loka*, its energy is *Mahādeva*.

इमे वै द्यावापृथिवी रोदसी (शतपथ ब्रा.६/४/४/२, ६/७/३/२, ७/३/१/३०, जैमिनीय उप. ब्रा.१/३२/४)-वा.यजु.(११/४३, १२/१०७)

This earth and sky are *rodasī*.

यदरोदीत् (प्रजापतिः) तदनयोः (द्यावापृथिव्योः) रोदस्त्वम् (तैत्तिरीय ब्रा.२/२/९/४)=The *Prajāpati* which wept is weeping of earth and sky.

तद्यदेतं शतशीर्षाणं रुद्रमेतेनाशमयंस्तस्माच्छतशीर्षरुद्रशमनीयं ह वै तच्छतरुद्रियमित्याचक्षते परोऽक्षम् (शतपथ ९/१/१/७)

This *rudra* is upto 100 heads (100 diameters of sun). This became calm (*śānta*) at this distance, so it is indirectly called *śata-rudriya*. *Śānta* =calm, word with similar sound is *śata*=100, at 100 heads, it is calm, so 100 is called *śata*.

यं क्रन्दसी संयती विह्वयेते परेऽवर उभया अमित्राः।
समानं चिद् रथमातस्थिवांसा नाना हवेते स जनास इन्द्रः।(ऋक्.२/१२/८)

The *Krandasī* and *Sanyatī* both-upper and lower worlds-are beyond *mitra* (solar region). Suns in similar *rathas* are in that and seek help of *Indra*-omnipresent as radiation. *Indra* as king was loved by people-so his adjective *sajanā* means beloved in Indian languages

यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षतां मनसा रेजमाने।
यत्राधि सूर उदितो विभाति कस्मै देवाय हविषा विधेम।(ऋक्.१०/१२१/६)

Krandasī is settled and sees in its *mana*. In its hold, sun shines and rises. We salute that Doer God.

Śiva as mind descends from abstract mind which started creation, it appeared as 100 billion galaxies in visible universe, whose image is our galaxy with 100 billion

stars. Finally, our brain with 100 billion neurons is image of that field of mind. Thus, *Śiva* is root of all inspirations in our mind. The first 6 *sūktas* of *Vāj. Yajurveda* chapter 34 are called *śiva-sankalpa-sūkta*, as they pray for descending of *Śiva-sankalpa* in our mind. This form of *Śiva* is *vaṭa* (bunyan tree) or *Dakśiṇeśvara* (teacher form). Crown of bunyan tree throws aerial branches, which fall on ground and become independent tree as the teacher makes the student a man like himself. This tree (*druma*) from original *druma* is called *dumadumā*. Thus, at all places of teacher form of *Śiva*, there is *dumadumā*-near *Amritsar* in Punjab *Damadama sahib, Dumdumā* near *Kāmākhyā* in Asam and near *Lingarāja* in *Bhubaneswar*, Orissa. In *Kolkata*, *Dumduma* near *Dakśiṇeśvara* has become *Dumdum* airport.

Lingas* of *Śiva*-Linga* means outer form. Outer body form indicates sex of the person, so it means sex also. मूलस्वरूपलिङ्गत्वान्मूलमन्त्र इति स्मृतः। सूक्ष्मत्वात्कारणत्वाच्च लयनाद् गमनादपि। लक्षणात्परमेशस्य लिङ्गमित्यभिधीयते(योगशिखोपनिषद् २/९,१०) *Linga=Līnam + gamayati*=i.e. it goes to merge in. The root cause gives rise to world which again merges in it, that micro form is called *mūla-mantra* (*svayambhū-linga*). Next is *gamana* (motion) called *bāṇa-linga. Bāṇa* means arrow which is used to indicate direction of motion. Signs of *Parameśvara* (its created objects in which it has entered) are also *linga*. These are *itara* (=other, different) forms, so they are called *Itara-linga*.

In space, root world as uniform *rasa* is *Svayambhū linga.* Motion pattern starts with galaxy, which is *bāṇa-linga.*

Various forms are seen on earth and solar system, they are infinite, but classified as 12 *rāśi* (zodiac signs). In those, *jyoti* (light) of sun varies, so they are called *jyotirlinga*. On earth, centre of civilization is India which is place of norms of conduct. So all *lingas* are here only. At the end of *Jagannātha dhāma*, *Lingarāja* is at *Bhubaneshwar, Orissa*. Adjacent to it, *Trilinga* is in *Telangana* in *Andhra-pradesh*. 12 *jyotirlingas* are in whole of India.

In human body, the linga in *mūlādhāra* at center of orifices of stool and urine is the organ from where man is born, so it is *svayambhū linga*. Center of blood and air circulation is at heart *chakra-anāhata*- which is place of *bāṇa-linga*. Forms are perceived by centre of brain whose linga is called *Itara*-

योनिस्थं तत्परं तेजः स्वयम्भू लिङ्ग संस्थितम्। परिस्फुरद् वादि सान्तं चतुर्वर्णं चतुर्दलम्। कुलाभिधं सुवर्णाभं स्वयम्भू लिङ्ग संगतम्।

हृदयस्थे अनाहतं नाम चतुर्थं पङ्कजं भवेत्। पद्मस्थं तत्परं तेजो बाणलिङ्गं प्रकीर्त्तितम्। आज्ञा पद्मं भ्रुवोर्मध्ये हक्षोपेतं द्विपत्रकम्।

तुरीयं तृतीयं लिङ्गं तदाहं मुक्तिदायकः।(शिव संहिता , पटल ५)

Comparison of *lingas*-

Linga	Cosmic	Geographical	Human
Svayambhū	Root world	*Lingarāja*	*Mūlādhāra*
Bāṇa	Galaxy	*Trilinga*	*Anāhata*
Itara	Solar system	12 *jyotir lingas*	*Ājñā*
Turīya	Abstract	World	*Sahasrāra*

6. *Hanumān* forms-*Hanumān* is *avatāra* (lower) form of *Śiva*. This is at every level. *Śiva* is cause, *Hanumān* is effect-

Stage	*Śiva* form	*Hanumān* form
1. Creator	*Parameśvara* (*sankalpa*)	*Vṛṣā-kapi* (copying)
2. Energy	Light (*rudra-śiva*)	Motion (*marutvān*)
3. Mind	Inspiration (*guru*)	Activity (*manojava*)

Ceator form is called *Vṛṣākapi*, which is a name of *Jagannātha* also-

तत्र गत्वा जगन्नाथं वासुदेवं वृषाकपिम् ।
पुरुषं पुरुषसूक्तेन उपतस्थे समाहितम् ।(भागवत पुराण १०/१/२०)

(When *devas* were tortured by *asuras*)-They went to *Jagannātha* who is *Vāsudeva* (place of all) and *Vṛṣākapi* also and worshipped the *Puruṣa* with *puruṣa-sūkta*.

ततो विभु:प्रवर वराहरूपधृक् वृषाकपि:प्रसभमथैकदंष्ट्रया (हरिवंश पु.२१६/४७)

Then the lord *Vṛṣākapi* in form of Boar held earth on a tooth only.

तद्यत्कम्पायमानो रेतो वर्षति तस्माद् वृषाकपि:, तद् वृषाकपे वृषाकपित्वम ्।
..... आदित्यो वै वृषाकपि: । (गोपथ उत्तर ६/१२)

That vibrating exudes particles, so it is *Vṛṣā* (which rains, *varṣā*=rain), *kapi* (=monkey, it drinks primordial waters and from that creates copies), that is how it is *Vṛṣā-kapi*. *Āditya* (from which it began) is *Vṛṣākapi*.

This is called *sarvahuta yajña*, in which all is consumed and its replica is made-

तस्माद्यज्ञात् सर्वहुत: ऋच: सामानि जज्ञिरे(पुरुष सूक्त ७)

From that *sarvahuta yajña Ṛcha* and *sāma* were created.

वृषा हि मन: (शतपथ १/४/४/३)

Mana (initial desire of God) is *Vṛṣā*.

योषा वै वेदिर्वृषाग्नि: (शतपथ १/२/५/१५)

The place of creation (*vedi*) is *yoṣā* (=female, which unites with received energy), *agni* (=fire, energy or mat-

ter in a boundary) is *vṛṣā* (=male, which rains).

Thus, the result of primordial mind is that from the primordial waters, copies come out (*skandah*) like rain drops (called *drapsa*)-

द्रप्सश्चस्कन्द प्रथमां अनु द्यूनिमं च योनिमनु यश्च पूर्वः।
समानं योनिमनु सञ्चरन्तं द्रप्सं जुहोम्यनु सप्त होत्राः।
(ऋक्.१०/१७/११, अथर्व सं.१८/४/२८, वा.यजु.१३/५, तैत्तिरीय सं.३/१/८/३, ४/२/८/२, ९,५, तै.आ. ६/६/१)

First of all, drops appeared from sky. It was followed by primordial source forms. Seven *hotā* (*loka* created by consuming source matter) were similar (each stage copy of higher stage) in origin, we offer to those drops moving in space.

यस्ते द्रप्सः स्कन्दति (१२) यस्ते द्रप्सः स्कन्नो (१३)

Drops are separated.

अव द्रप्सो अंशुमती मतिष्ठ.... (ऋक् ८/९६/१३)
द्रप्समपश्यं विषुणे.... (१४) अध द्रप्सो अंशुमत्या (१५)

The drops were visible after being radiant.

स्तोको वा द्रप्सः (गोपथ उत्तर २/१२)*Drapsa* is like rain-drops.
असौ वा आदित्यः द्रप्सः (शतपथ ब्रा.७/४/१/२०)

The *drapsa* form is *āditya* (initial form).

Creation of successive images of *svayambhū* as *parameṣṭhī*, solar system, moon orbit, earth is the *Vṛṣākapi* aspect. The animal having tendency to copy human actions is also called *kapi* (monkey)-

स ऐक्षत प्रजापतिः (स्वयम्भूः) -इमं वा आत्मन प्रतिमामसृक्षि। आत्मनो ह्येत प्रतिमामसृजत। ता वा एताः प्रजापतेरधिदेवता असृज्यन्त-(१) अग्निः (तद् गर्भितो भूपिण्डश्च), (२) इन्द्रः (तद् गर्भितः सूर्यश्च), (३) सोमः (तद्गर्भितशचन्द्रश्च),(४) परमेष्ठी प्राजापत्यः (स्वायम्भुवः)-शतपथ

ब्रा.(११/६/१२/१३)
Thus thought *Prajāpati* (self created)-Let me create my images. Hecreated the chain of images with the presiding *devas*-(1) *Agni* for earth, (2) *Indra* for solar system,(3) *Soma* for sphere of lunar orbit, (4) *Parameṣṭhī* (from self created).
Due to difference in energy levels, there is flow of matter and energy, it is called *marut*. There are 49 layers of *marut*, 3 within earth and 46 up to the end of galaxy. Motion of matter and energy in them are 49 *maruts*. After that, its off-spring *Hanumān* is at 50th *ahagaṇa*. Within that lies the limit of *Viṣṇu* (his *parama-pada*). Within solar system, flow of solar wind is called its *Īṣādaṇḍa*-ईषे त्वोर्ज्जे त्वा वायवस्थ: (शुक्ल यजु.१/१)You are rod of energy in air.
Its diameter is 6000 *yojana* (sun-diameter). *Viṣṇu purāṇa* (1/2/8) has given its circumference. After that, its off-spring *Hanumān* is there. He was moving around sun, always facing him. Same is stated about *Bālakhilyas* in *Bhāgavata* and *Viṣṇu purāṇa*-
क्रतोश्च सन्ततिर्भार्या बालखिल्यानसूयत। षष्टिपुत्र सहस्राणि मुनीनामूर्ध्वरेतसाम्। अङ्गुष्ठ पर्व मात्राणां ज्वलद् भास्कर तेजसाम् (विष्णु पु.१/१०/१०)
तथा बालखिल्यां ऋषयोऽङ्गुष्ठ पर्वमात्रा: षष्टिसहस्राणि पुरत: सूर्यसूक्त वाकाय नियुक्ता: संस्तुवन्ति (भागवत पु.५/२१/१७)
Off-spring(=limit) of *Kratu* (creative zone) are 60.000 *Bālakhilyas* (small planets) of size of 1 *anguṣṭha* (=1/96 of earth taken as man of 96 *angula*=135 km. diameter). They are always facing sun in rotation round it to receive its vāk (word or light). This is the story of *Hanumān*

also that he was moving round sun and always facing him to get the knowledge. This is at 60 AU (sun-distance) from earth-भवेद् भकक्षा तिग्मांशोर्भ्रमणं षष्टि ताडितम्।
सर्वोपरिष्टाद्भ्रमति योजनैस्तैर्भमण्डलम् (सूर्य सिद्धान्त १२/८०)
On earth, north-west direction from India is called *marut* or *vāyu* (=wind) direction. The persons of that region are *Marut*, son of their king was *Hanumān*. *Bhaviṣya Purāṇa* (*Pratisarga parva*, part 1 chap.5, part 4 chap.22) tells that Britain at the end of that direction is place of *Hanumān*, so man is called human there. He has been called *Enoch* (son of Ina=sun) in Bible and *Hanuka* in Koran. In old version of old testament of Bible, Book of Enoch explains calender system based on 7 lanes on earth within which sun moves. These are described as equqtor and latitude circles at 12, 20, 24 degrees north and south in vedic literature (see *Āvaraṇa-vāda* by *Paṇḍit Madhusudan Ojha*, Jodhpur University, Rajsthan,verses123-132). Note 88 of the book refers *Taittirīya Br.*(1/5/12), *Atharva* (8/5/19-20), *Ṛk* (10/130/4), *Vāyu purāṇa* chap.52, *Brahmāṇḍa pu.* part 1, chap.22, *Viṣṇu pu.*part 2 chaps 8-10 etc. *Hanumān* is an *āchārya* of astronomy. In period of *Rāma*, his calender might have started.

Hanumān as mind starts from initial desire of God to create replicas. It became group of galaxies whose image is our galaxy with 100 billion stars. Its image is our mind with 100 billion neurons. *Śiva* is field of mind, *Hanumān* is motion or fluctuation in it called *manojava* (speed of mind). This is described in *Ṛk* (10/71/7-8)

etc. for obtaining knowledge. *Yoga-sūtra* (3/49) of *Patañjali* describes*Manojavitva-siddhi* (i.e. to be as fast as mind). Back of crown of human head is place of *Hanumān* where lock of hairs is kept by *Hindus.*

7. *Gaṇeśa* forms-*Kaṇa* is a particle, its collection is *Gaṇa*, which also means countable. Seeing the world in that form is *Gaṇeśa*. Its remote cause is *Pravargya* (creator of *varga* =classes). The part consumed in creation is *Brahma-odana* (=food of *Brahma*). In *Atharva* (19/7), *Pravargya* has been called *Uchchhiṣṭa* (left over) also. This has been described as left over after eating-

तेन त्यक्तेन भुञ्जीथा: (ईशावास्योपनिषद् १)

This has been described in *Brāhmaṇa* texts as-

Mahāvīra-mahā=suroundings,*vīra*=which consumes (brave) *Karma*=work, visible action. *Chhinna-śīrṣa yajña*-Headless (unseen head) creation.*Uchchhiṣṭa-Gaṇpati* (left over) is 3 parts forming first *pāda* of *gāyatrī* and only 1 part is created world-पादोऽस्य विश्व भूतानि त्रिपादस्यामृतं दिवि (पुरुष सूक्त ३)=This (created) world and all beings are1part,3 parts are constant in sky.

निषुसीद गणपते गणेषु त्वामाहुर्विप्रतमं कवीनाम् ।
न ऋते त्वत् क्रियते किं च नारे महार्कं मघवञ्चित्रमर्च ।।(ऋक् १०/११२/९)

O *Gaṇapati* ! Please take your place among *gaṇas* (groups of *marut*, worshippers) as you are considered top among the knowers and creators. Without your grace, no work can be done. So, O *Maghavā* ! (owner of riches), make our expressions varied.

The *bhargah* (bright) form of *Gaṇeśa* has been called

sons of *Rudra* as *marut* in *Ṛk* (8/20)
विद्मा हि रुद्रियाणां ...(३) यथा रुद्रस्य सूनवो ...(१७)
Maruts is lord of *Gaṇas*-
मरुतो गणानां पतय: (तैत्तिरीय ब्रा. ३/११/४/२)
सप्त सप्त हि मारुता गणा: (शतपथ ब्रा.९/३/१/२५) -वा.यजु.१७/८०-८५, ३९/७)=*Marut gaṇa* (group) are 7 x7.
मरुतो वै देवानां भूयिष्ठ:। (ताण्ड्य म.ब्रा.१४/१२/९, २१/१४/३; तैत्तिरीय ब्रा.२/७/१०/१)-*Marut* is highest among *devas*.
मरुतो वै देवानां विश: (ऐतरेय ब्रा.१/९,ताण्ड्य ६/१०/१०, १८/१/१४) *Marut* is house of *devas*.
अन्नं वै मरुत: (तैत्तिरीय ब्रा.१/७/३/५, १/७/५/२,१/७/७/३) *Anna* (grains=consummable) is *marut*.
पशवो वै मरुत:(ऐतरेय ब्रा.३/१९)
Paśu (animal, which sees or feels) are *marut*. प्राणा वै मारुता:(शतपथ ब्रा.९/३/१/७) All *prāṇa* (energy) are *Marut*.
इन्द्रस्य वै मरुत: (कौषीतकि ब्रा.५/४)-*Marut* are of *Indra*.
अथैनं (इन्द्रस्य) ऊर्ध्वायां दिशि मरुतश्चाङ्गिरसश्च देवा: .. अभ्यषिञ्चन् ... पारमेष्ठ्याय महाराज्यायाऽऽधिपत्यायस्वावश्यायाऽऽतिष्ठाय (ऐतरेय ब्रा.८/१४) Above *Indra* direction lie-*Marut* and *Āngirasa devas*. They fill the *Parmeṣṭhī* (galaxy),they are placed there and rule it.

Thus, *Gaṇapati* is lord of *Parameṣṭhī* of 49 *ahagaṇa* size. After that *Mahāvīra* is its boundary. Beyond that *Svayambhū* is *Mahā-Gaṇapati. Gaṇapati* is creator of all these forms. Earth is *Gaṇapati* in form of solar wind and *dharā-dharitrī-dharaṇī* (all meaning holder of world). Mouse lives in that dense form of earth. Soil of mouse hole is taken as symbol of that gross and dense *prāṇa*-
अथ आखुकरीषं सम्भरति। आखवो (मूषका:) ह वा अस्यै पृथिव्यै रसं (घनाग्नि रसं) विदु: (शतपथ ब्रा. २/१/७)

In human body, *Gaṇeśa* is root knot at *mūlādhāra* (base *chakra* between holes for stool and urine).

Physically, *Gaṇapati* was creator of scripts, first *Gaṇapati* was called *Brahmaṇaspati*, who was *kavi* (poet) and *guru* (teacher)-गणानां त्वा गणपतिं हवामहे, कविं कवीनामुपमश्रवस्तम्।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नृतिभिः सीद सादनम् (१)
विश्वेभ्यो हित्वा भुवनेभ्यस्परि त्वष्टाजनत् साम्नःसाम्नः कविः।
स ऋण चिदृणया ब्रह्मणस्पतिर्द्रुहो हन्ता मह ऋतस्य धर्तरि।१७।(ऋक्२/२३)

I.e.We offer our respect to *Gaṇapati* among *gaṇas*, who is *kavi* (separating in *kavala*=packet, creator or poet) and best among them, *Jyeṣṭha-rāja* (Grand ruler). *Brahmā* authorized him *Brahmaṇaspati* to spread the use of scripts to express words spoken by men (1). He made *Sāma* (=psalm, song), and broke the words in many parts and made symbols from line (*Ṛṇa*=minus sign) and dot (point of line). It was preserved by *Ṛta* (writing, spread of signs).(17)

Three signs (combination of line-dot) were used to write symbols of *devas* (33 devas are consonants from *k* to *h*, 49 letters are 49 *maruts*).

देवलक्ष्मं त्र्यालिखिता तामुत्तर लक्ष्माण देवा उपादधत(तैत्ति. सं.५/२/८/३)

6 symbols (3 dash+3 dot) give 2^6=64 combinations, which is still used in *Tai-ching* script of China and *Brāhmī* script. This is similar to ASCI code of computer language in which 0,1 are used at 6 places to indicate 64 letters/ numbers-Next *Gaṇpati* was *Bṛhaspati*, son of *Angirā*-बृहस्पते प्रथमं वाचो अग्रं यत् प्रैरत् नामधेयं दधानाः। यदेषां श्रेष्ठं यदरि प्रमासीत् प्रेणा तदेषां निहितं गुहाविः (ऋक्.१०/७१/१)

I.e. *Bṛhaspati* was the first who gave names to objects.

This is ascribed to Adam in Bible and *Brahmā* in *Manusmṛti* (1/21) and *Mahābhārata, Śānti parva* (232/ 24-26). However, the grammer of *Bṛhaspati* (*Brahma-vaivartta-purāṇa, prakṛti khaṇḍa* 5/27-28, *Vyākaraṇa-Mahābhāṣya* of *Patañjali* 1/1/1) explained each word separately. On objection by *Uśanā Śukra* that is impossible to learn it in life time, *Indra* broke the words into root sounds with help of *Marut* and made words from about 2000 root verbs (*Nyāya-mañjarī, Taittirīya S.* 6/ 4/7), *Maitrāyaṇī S.* 4/5/8, *Kāṇva sam.* 27/2, *Kapiṣṭhala Sam.*42/3, *Śatapatha* .4/1/3/11)

8. *Kārttikeya* forms-There are two methods of knowledge-By countable objects, and by abstract non countables. These are called countable and abstract nouns in English grammer. Collection of contable discreet objects is *Brahma*, their knowledge is *Gaṇeśa*. Seeing pattern in a collection of objects is *Subrahma* (*Brahma* parts joined by *suveda-sveda*=sweating) and its knowledge is *Subrahmaṇya* (name of *Kārttikeya*). *Suveda* or *sveda* is explained at many places-

वाग्वै ब्रह्म च सुब्रह्म चेति (ऐतरेय ब्रा.६/३)=*Vāk* is *Brahma* and *Subrahma* also. ब्रह्मश्रीर्वै नामैतत्साम यत्सुब्रह्मण्या (षड्विंश ब्रा.१/२) =*Śrī* (power, source) of *Brahma* is its *sāma* which is *Subrahmaṇya*.

ॐ ब्रह्म ह वा इदमग्र आसीत्। ... महद्वै यक्षं तदेकमेवास्मि, द्वितीयं देव निर्मम ... सन्तप्तस्य ललाटे स्नेहो अजायत ... यक्षं सुवेदम्-अविदामह। एनं सुवेदं सन्तं स्वेद इत्याचक्षते।(गोपथ पू.१/१)

In beginning, it was *Brahma* only...I am lone great *Yakśa*,I will make second *deva*.... From his forehead sweating started...This was called *suveda* by *Yakśa*.... Being *suveda*,

it is called *sveda* (sweating).

Tamil script also is *Subrahmaṇya* as the first 4 sounds in groups from *k* to *p* are clubbed together. Collection of galaxies or stars in galaxy is *Gaṇeśa* or *Brahma*, its perceived shape is *Subrahmaṇya*. Similarly, collection of cells in human body is *Gaṇeśa*, their shape as organs or body is *Kārttikeya*.

Kārttikeya had 6 *Kṛttikās* as mothers in following senses-

(1) 6 types of world -1abstract and its 5 *parvas.*

(2) 6 stars in *Kṛttikā* group (Alcyone), 7th star became dim in historic past-he was born in that moon star.

(3) 6 centres of armed forces in India like 4 *pīṭhas* of *Śankarāchārya* now. They are called 6 mothers of *Kārttikeya* (*Taittirīya sam.*4/4/5/9-15, *Tai.Br.*3/1/4)- *Dulā, Nitatni, Abhrayantī, Meghayantī, Varṣayantī, Chupuṇīkā.* All are called *Ambā* (mother, or this is the 7th star which has become dim now. These are star names of Alcyone group. Temples of *Dulā* are in Orissa near Bhubaneswar and Cuttack-It might have been near the victory tower at *Koṇārka*. *Dulāla* (=son of *Dulā*) name is popular in Orissa and Bengal under the zone of *Dulā*. *Chopra* title is in *Punjab*, zone of *Chupuṇīkā*. *Meghani/Meghwal* titles are in Rajsthan/Gujrat, zone of *Meghayantī*, though there is little rain there. *Abhrayantī* may be in zone of *Abhraka* (mica).

(4) Real mother of *Kārttikeya* might be *Bahulā* as he is called *Bāhuleya*. She may be *Guṇḍichā* who is sister of mother of *Jagannātha* in *Vāmana* incarnation. The return car festival is caled *Bahulā* (extra, return) *yātrā*.

(5) Six *chakras* in human spinal chord which need to be crossed for salvation.

With 6 mothers, he is called *Ṣāṇmāturah*. In Tamil, he is popular as *Subrahmaṇya, Arumugam* (*aru*=6, *mugam* =*mukham*=mouth), *Ṣaṇmugam* (*Ṣaṭ*=6), *Senṭila* (sentinal)=protector.

Parallel to forms of *Gaṇeśa*, there will be forms of *Kārttikeya*. Both are sons of *Śiva*, source of perception. After *Kārttikeya* erected victory tower at *Koṇārka*, *Gaṇeśa* became head of state. On this insult after great victory, *Kārttikeya* went to south and created *Tamil* language with *subrahmaṇya* script which was shorter for marine use. *Mayūra* (pea-cock),vehicle of *Kārttikeya* spread as *Maori* tribe with same language in largest region of earth in Pacific islands. Near, (*Su*-) *Tamra-Parṇī* (*Tāmilnāḍu* coast), *Kārttikeya* had made his marine base. So the *Suparṇa* (Bird with good wings) looking after coastal land is called *Reddi* (in *Andhra Pradesh*) or *Rele* (in *Maharashtra*)-एकः सुपर्णः स समुद्रमाविवेश, स इदं भुवनं वि चष्टे।
तं पाकेन मनसापश्यमन्तितस्तं, माता रेळ्हि स उ रेळ्हि मातरम्।

(ऋक्.१०/११४/४)

Maharṣi Daivarata of *Gokarṇa* explains the *suparṇa* as *gāyatrī chhanda* which has created the worlds and the word form as *vedas. Gāyatrī* has been specifically called as mother of *Vedas* in a *sūkta* (19/71) of *Atharva* of name *vedamātā*-

स्तुता मया वरदा वेदमाता प्र चोदयन्तां पावमानी द्विजानाम्।
आयुः प्राणं प्रजां पशुं कीर्त्तिं द्रविणं ब्रह्मवर्चसम्। मह्यं दत्त्वा ब्रजत ब्रह्मलोकम्।

I pray mother of *Vedas* who is giver of boons, inspires

andpurifies twice born (second birth is education). She may give us long life, energy, off-springs, vehilcles, fame, wealth, and knowledge of *Brahma* with its brightness. After giving earth (by detachment), one goes to *Brahmaloka*.

9. Goddess forms-*Brahma* is neither male nor female. He takes up opposite pair of forms for creation-they are called *agni-soma, yoṣā-vṛṣā, puruṣa-śrī* etc. Pointwise consciousness is *puruṣa* (male), area of its spread is *śrī* (female). Three forms of *śakti* are 3 parts of *gāyatrī*, called *Bhāratī, Īlā, Sarasvatī*-

(१) इळा सरस्वती मही तिस्रो देवी मर्योभुर्वः ।
बर्हिः सीदन्त्वस्रिधः।(ऋक्.१/१३/९, ५/११/८)

Ilā, Sarasvatī and *Mahī*-these 3 *devī* give us happiness. They may take seat without diminishing.

(२) भारतीळे सरस्वति या वः सर्वा उपब्रुवे ।
ता नश्चोदयत श्रिये ।(ऋक्.१/१८८/८)

I invite *Bhāratī, Ilā, Sarasvatī*-all the called ones may lead us to prosperity.

(३) शुचिर्देवेष्वर्पिता होत्रा मरुत्सु भारती ।
इळा सरस्वती मही बर्हिः सीदन्तु यज्ञियाः ।(ऋक्.१/१४२/९)

Respected among *deva* and *Marut, Bhāratī, Ilā* and great *Mahī* may take their place in *Yajña*.

(४) भारती पवमानस्य सरस्वतीळा मही ।
इमं नो यज्ञमा गमन् तिस्रो देवी सुपेशसः । (ऋक्.९/५/८)

Bhāratī, Sarasvatī, and the great *Ilā* are 3 *devīs* of good clothes; they may join our *yajña*.

(५) सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतूर्तिः ।
तिस्रो देवी स्वधया बर्हि रेदमच्छिद्रं पान्तु शरणं निषद्य ।(ऋक्. २/३/८)

Sarasvatī organizes our intellect, *Ilā* is *devī* and *Bhāratī* looksafter the world. By their *svadhā* (holding power), they maymake this *yajña* flawless.

(६) आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्येभिरग्निः। सरस्वती सारस्वतेभिरर्वाक् तिस्रो देवीर्बर्हि रेदं सदन्तु(ऋक्३/४/८,७/२/८)

Our *Bhāratī* (brightness) may join with others, *Iḍā* of men and *devas* may join, our *Sarasvatī* (knowledge) may join with others. All these 3 *devīs* may take seats before us.

(७) तिस्रो देवीर्बर्हि रिदं वरीय आ सीदत चकृमा वः स्योनम्।
मनुष्यवद् यज्ञं सुधिता हवींषीळा घृतपदी जुषन्त। (ऋक्.१०/७०/८)

The 3 *devīs* starting with *Ilā* (*Bhāratī and Sarasvatī*) may take these nice seats made by us. *Ilā, Devī* (=bright, *Bhāratī*), *Ghṛtapadī* (*Sarasvatī*-with feet of butter, essence of *Svayambhū*) may take offerings in our *yajña* as they had taken in *yajña* of *Manu.*

(८) आ नो यज्ञं भारती तूयमेत्विळा मनुष्वदिह चेतयन्ती।
तिस्रो देवीर्बर्हि रेदं स्योनं सरस्वती स्वपसः सदन्तु। (ऋक्.१०/११०/८)

May *Bhāratī* come to our *yajña* soon. With mind like men (earthly mind) *Ilā* may come. With *Sarasvatī*, all thee *devīs* may take comfortable seats.

As per *Nirukta* (8/13), *Bharata* is *Āditya* and *Bhāratī* is its *Bhā* (brightness). *Āditya* is that region of space and matter from which creation started (*ādi*=start). *Ādityas* of *svayambhū* (whole world), *parameṣṭhī* (galaxy) and solar system are *Aryamā, Varuṇa and Mitra* (*Ṛk*.2/27/8). Their zone of influence *Bhāratī* is root of creation and *Brāhmī* (i.e. like *Brahmā*)-ब्राह्मी तु भारती (अमर कोष १/६/१) *Ilā* is ground which is visible world. Grounds are 3-earth, solar system, and galaxy. *Ilā* means *go* (cre

ative energy and its place-earth has always been projected as *go*=cow), *bhū* (earth), *Iḍā* (matter)-गोभूवाचस्त्विडा इला(अमर कोष ३/३/४२)
Sarasvatī is evidently source of intellect(verse 5 above) and-शं सरस्वती सह धी भिरस्तु (ऋक्.७/३५/११)
Sarasvatī may give us peace with intellect.
चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् (ऋक्.१/३/११)
(*Sarasvatī*) inspires good deeds and activates sharp mind.

The 3 *devīs* are further divided into 3 each-they make 9 parts called *nava-Durgā*. In *Durgā-saptaśatī* (13 chapters of *Mārkaṇḍeya purāṇa*), they have been called *Kālī, Lakśmī* and *Sarasvatī* with *mahā* prefix. 9 *Durgā* are also named. Original form of world is described as dark unknown indicated by *Kālī* (black) whose *devatā* is *Brahmā*-creator. Second part is of *Lakśmī*-visible world born with advice of *Viṣṇu*. Third part of *Sarasvatī* gives the knowledge of unity like *Śiva*. Their seed *mantras* are *Krīm, Hrīm, Aim*-all with 3 parts each.
देवीस्तिस्रस्तिस्रो देवीरश्विनेडा सरस्वती। शूषं न मध्ये नाभ्यामिन्द्राय दधुरिन्द्रिय वसुवने वसुधेयस्य व्यन्तु यज।(वा.यजु.२१/५४)
Three *devīs* are *Bhāratī, Ilā, Sarasvatī*. They have 3 forms each. In middle (*anāhata chakra* near heart), they give bliss and hold *Indra* (organs) in navel centre. They give many riches by meditating on their seed. So you worship them. तिस्रस्त्रेधा सरस्वत्यश्विना भारतीळा।
तीव्रं परिस्रुता सोममिन्द्राय सुषुवुर्मदम्(वा.यजु.२०/६३)=*Sarasvatī, Iḷā, Bharatī*-the 3 *devīs* are further divided into 3 each. By offering *soma*, they arouse bliss in *Indra* (organs).

10. Triple *Praṇava*-*Brahma* is indicated in three ways,

each with 3 parts-*Aum, Tat, Sat*-

ॐ तत् सत् इति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः (गीता १७/२३)

In *Vedas*, the triple *praṇava* is *Īm, Aum, Śrīh.* Each with 3 parts make a total of 9, so it is called *praṇava* (*nava*=9). *Aum* is absolute unified *Brahma*, its individual forms are *Tat* in which *Brahma* has entered. *Tat*=*Īm*=unity of *Brahma* and *Jīva*. *Śrī* is symbol of *Lakśmī*, power of the supreme *Puruṣa*. *Īm* is described at many places-

य ईं चकार न सो अस्य वेद य ईं ददर्श हिरुगिन्नु तस्मात् (ऋक्.१/१६४/३२)

Even He does not know *Īm* (created world) who has made it. It was hidden from the person who saw *Īm*.

तिस्रो मातृस्त्रीन् पितृन् बिभ्रदेक ऊर्ध्वतस्थौ नेमवग्लापयन्ति(ऋक्.१/१६४/१०) ।नेमवग्लापयन्ति=न+ईं+अवग्लापयन्ति ।

The one *Prajāpati* (Creator) holds 3 mothers (Earths) and 3 fathers (skies) and is above them. These (3 pairs) do not look down upon *Īm*.

य ईं चिकेत गुहा भवन्तमा यः ससाद धारामृतस्य (ऋक्.१/६७/४)

The person who knows *Īm*, hidden in cave and who maintains the flow of *Ṛta* (surrounding of good deed or of *soma*)-gets wealth and knowledge.

श्री सूक्त- तां पद्मिनीमीं (=पद्मिनीं+ईं) शरणमहं प्रपद्ये ।

We take shelter of *Padminī* (living in *padma*=earth as *pada* or foot) and *Īm*.

आयातु वरदा देवी अक्षरं ब्रह्म संमितम् । गायत्री छन्दसां माता इदं ब्रह्म जुषस्व मे । (तैत्तिरीय आरण्यक १०/३४/१, नारायण उप.१५/१)

Devī giver of boons may come whos is same as *Akśara* (eternal) and *Brahma*. *Gāyatrī*, mother of *Chhanda* may join us with this (*Īm*) *Brahma*.

ईङ्काराय स्वाहा । ईङ्कृताय स्वाहा । (तैत्तिरीय सं.७/१/१९/९)

Welcom to *Īm* and its Creator.

श्रीश्च ते लक्ष्मीश्च पत्न्यौ (वा.यजु.३१/२२)

Śrī and *Lakśmī* are His (of supreme *Puruṣa*) wives. *Śrī* means fame, energy etc. which are not visible-this is *Vimalā* (=without *mala*, invisible) on left side at back of *Jagannātha*. *Lakśmī* is visible matter, wealth. This is *mala* (matter) made with *Kara* (hands), so it is *Kamalā* also, on right back side of *Jagannātha*.

Śrī has 3 forms-अहे बुध्निय मन्त्रं मे गोपाय। यमृषिस्त्रयि विदा विदुः। ऋचः सामानि यजूंषि। सा हि श्रीरमृता सताम्। (तैत्तिरीय ब्रा.१/२/१/६९)

Mantra of *Ahi* (snake) of *Budhna* (flood)=vortex of creative waters is for our protection. *Ṛṣi* (seers) knower of *Vedas* with 3 parts(4 including the root) have known it in 3 parts-*Ṛk, Sāma* and *Yaju*. That *Śrī* gives immortality to good men.

11.Common Triples-

(1) ***Sat-Śrī-Akāla***-This is common greeting among *Sikhs*. Here *Akāla-Puruṣa* is *Jagannātha* who has been worshipped in opening verse of *Guru-Grantha-sahab* as *Puruṣa*. *Kāla* is time. *Kśara puruṣa* (decaying outer forms) is constantly decayed by *nitya* (eternal) time. *Akśara Puruṣa* is functional identity whose *yajña* (creative work)in cycles is measure of time (*Janya-kāla*). The *Avyaya Puruṣa* is superior to these so it is *Puruṣottama* and un-affected by *Kāla* (time). Thus it is *Akāla-Puruṣa*. *Sat* is the tangible world, known from its boundary called *Balabhadra*. *Bhadra* =structure, *Bala* means curved line and force which causes bodies to move along curve (without force they will move in straight

line as per first law of motion by Newton). Thus, visibleworld within boundary surfaces is *sat* or *Balabhadra*. *Śrī* is *Subhadrā*. *Śrī* is essence or brightness, *śrī* of men is in their head, so it is called *śira*. For respect, men are called *śrī-yukta* (=*saradar*) or *śrī* (=sir). Sikhs protect their *śrī* with head gear, so they are *sardars*.

(2) ***Sat-Chit-Ānanda***- *Ānanda* is root material of world. In every *chit* (point space), there is something tangible called *Sat* and *Ānanda* is everywhere.

(3) ***Śankara***-*Śam Brahma=Kham+Kam+Ram Brahma*. *Kham* is space which is start of creation. *Kam* is *karttā* (doer), matter (*anna*), or happiness. *Ram* is energy spread everywhere (verb *ram*=to move), consumer of *anna* (matter). When *Kam* is consumed by *Ram* in *Kham* space, it calms and becomes *Śam*.

Kham is *Brahma* or its first creation space-

ॐ खं ब्रह्म खं पुराणं वायु रं खमिति ह स्माह ... (बृहदारण्यक उप.५.१.१)

Aum and *Kham* are *Brahma*, it is *purāṇa* (old). *Vāyu* (air, motion) is *ram*-All is stated from *Kha* only.

खं मनो बुद्धिरेव च(गीता.७/४)

Kham (space), *mana* (mind) and *buddhi* (intellect).

को नाम प्रजापतिरभवत्को वै नाम प्रजापतिः।(ऐतरेय ब्रा.३/२१)

को वै प्रजापतिः।(गोपथ ब्रा.उ.६/३) प्रजापतिर्वै कः।(ऐतरेय ब्रा.२/३८,६/२१; कौषीतकि ब्रा.५/४, २४/४, ५/९; ताण्ड्य महा ब्रा.७/८/३; शतपथ ब्रा.६/४/३/४, ७/३/१/२०; तैत्तिरीय ब्रा.२/२/५/५, जैमिनीय उप.ब्रा.३/२/१०, गोपथ ब्रा.उ.१/२२)

Ka is name of *Prajāpati* (creator of Beings).कस्मै देवाय हविषा विधेम। (वा.यजु.१२/१०२)कस्मै देव वषडस्तु तुभ्यम् ।(वा.यजु.११/३९)

We give offering (*havi*) or 6 types of praise (*vaṣaṭ*) for *deva* in form of *Ka. Ram* is moving force, energy called *prāṇa*-

प्राणो वै रं प्राणे हीमानि सर्वाणि भूतानि रतानि।(शतपथ ब्रा.१४/८/१३/३, अर्थात् बृहदारण्यक उप.५/१२/१)=*Prāṇa* is *ram*, in *prāṇa* only all these beings are engaged.

रकारो वह्निः वचनः प्रकाशः पर्यवस्यति। (रामरहस्य उप.५/४)

The letter *Ra* is fire, speech, light, and surroundings.

र इति रञ्जयतीमानि भूतानि (मैत्रायणी उप.६/७)

(*Prāṇa*) is called *Ram* as it pleases (*rañjayati*) beings.

Śam is peace, balance and tranquility, prayed in all forms-

शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा, शं नो इन्द्रो बृहस्पतिः, शं नो विष्णुरुरुक्रमः। (ऋक्.१/९०/९, अथर्व.१९/९/६, वा.यजु.३६/९, तैत्ति. आ. ७/१/१)

The 3 *Ādityas* may give us peace of mind-*Mitra* (*āditya* of solar system), *Varuṇa* (of galaxy), and *Aryamā* (of whole world). The two zones of sun may give us peace-Upto *Bṛhaspati*, planet size increases, that is zone of condensation i.e. of *Viṣṇu*. Thereafter, zone of radiation mainly, i.e. *Indra* starts. *Viṣṇu* may give us peace who has 3 steps in solar system (haet, brightness, light upto 100,1000, 100000 diameters of sun) and last limit of visibility as final step (*parama pada*) as galaxy.Forms of *kam* (*anna*) and their places of seeding-

Kam (*anna*=matter)	Seeding (start of creation)	
	Cosmic	Human body
Vāk	*Svayambhū*	*Avyakta ātmā*
Rayi	*Parameṣṭhī*	*Mahān ātmā*
Dhiṣaṇā	Solar	*Vijñāna ātmā*

Prajñā	Lunar *(Chāndra)*	*Prajñāna ātmā*
Bhūta	*Earth*	*Bhūtātmā*

Parts of *Aum* in *Māṇḍūkya Upaniṣad*-

Aspect	*A*	*U*	*M*	Point (*vindu*)
Time	past	present	future	beyond time
Perception	Awake	dream	sleep	*Turīya* (beyond class)
Bhoktā	*Vaiśvānara*	*Taijasa*	*Prājña*	*Akśara*
Bhoga	Gross	*pravivikta*	*Ānanda*	Obsever

Pra-vivikta=entered in each creation.

12. Triples of 5 cosmic levels- Each of the 5 cosmic levels are called *manotā*, i.e. forms of primordial *mana* (mind) which started creation. *Manotā* of each stage are causes and process of creation of that stage. Like 3x3 parts of *Aum* or *Devī* forms, 3 *manotā* of each stage are also further divided into 3 each. They are described in detail in commentary on *Īśāvāsya upaniṣad*, part-1, by *Pt.Motilal Sharma* published by Rajsthan Patrika Prakashan, Jaipur, Rajsthan. The 3 parts are called *vāk, prāṇa and mana*. They are in all 5 levels-

यानि पञ्चधा त्रीणि त्रीणि,तेभ्यो न ज्यायः परमन्यदस्ति।
यस्तद् वेद स वेद सर्वम्, सर्वा दिशो बलिमस्मै हरन्ति(छान्दोग्य उप.२/२१/३)

There is nothing greater than the 5 triples. He who knows them, knows all the *vedas*, all directions are open to him.

त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति(छान्दोग्य उप.६/४/७)

Each of the triples is further divided into 3x3.

Here they are listed with meaning only without detailed quotations-

For Self	For nature	Level
Vāk	*Prāṇa*	*Svayambhū*
Prāṇa	*Āpah*	*Parameṣṭhī*
Mana	*Vāk*	Solar
Prāṇa	*Anna*	Lunar
Vāk	*Annāda*	Earth

Level	*Vāk*	*Prāṇa*	*Mana*
1. Svayambhū	*Veda*	*Sūtra*	*Niyati*
2.Parameṣṭhī	*Iḍā*	*Ūrka*	*Bhoga*
*3.*Solar	*Jyoti*	*Gau*	*Dyau*
*4.*Lunar	*Reta*	*Yaśa*	*Śraddhā*
*5.*Earth	*Vāk*	*Gau*	*Dyau*

3x3 parts-	*Vāk*	*Prāṇa*	*Mana*
Veda	*Ṛk*	*Yajur*	*Sāma*
Sūtra	*Satya*	*Ṛt*	*Satya-Ṛt*
Niyati	*Hṛ(Viṣṇu)*	*Da(Indra)*	*Ya(Brahmā)*
Iḍā	*Anna*	*Gau*	*Śraddhā*
Ūrka	*Āpah*	*Virāṭ*	*Rasa*
Bhoga	*Dadhi*	*Ghṛta*	*Madhu*
Jyoti	*Agni*	*Vidyut*	*Āditya*
Gau	*Vasu* (daughter)	*Rudra* (mother)	*Āditya* (sister)
Āyu	*Gāyatrī*	*Triṣṭup*	*Jagatī*
Reta	*Soma*	*Nābhānediṣṭa*	*Hiraṇya*
Yaśa	*Surā*	*Paśu*	*Soma*
Śraddhā	*Patnī*	*Āpah*	*Teja*
Vāk	*Gāyatrī*	*Triṣṭup*	*Jagatī*
Gau	*Vasu* (daughter)	*Rudra* (mother)	*Āditya* (sister)
Dyau	*Pṛthivī*	*Antarikśa*	*Dyau*

Definitions-(1) ***Svayambhū***- (a) Veda-knowledge of each point about others. This is of 3 types-forms are *Ṛk*, motion is *yajur*, field of influence is *sāma*.
(b) ***Sūtra***-Link of a point with others. This is of 3 types-*Satya* is matter in closed space with a centre. *Ṛt* is spread matter without cente. *Satya-ṛt* is their combinationn.
(c) ***Niyati*** (nature,direction of creation)-This is two ways-forward (*sañchara*), reverse (*prati-sañchara*), so the world is called *Dvi-niyati* (*dunia*). Thre are 3 agents of change controlled by heart (control centre) called *Hṛdaya* with 3 parts-*Hṛ*-which takes, *Viṣṇu* encloses everything in it. *Da*-Giver-*Indra* as radiation always spreads. *Ya*-is *yama*= control-*Brahma* is creator, controls the two processes in cycle.
(2) ***Parameṣṭhī***-Like *Viṣṇu-Indra* combination, there are 2 causes as *ṛṣis-Bhṛgu* pulls and *Angirā* (*Angāra*=flame) spreads outwards. Due to rival nature of the two, 3 zones are formed for each level called *sahasrī*-उभा जिग्यथुर्न पराजयेथे, न पराजिग्ये कतराच नैनोः।
इन्द्रश्च विष्णुश्च यदपस्पृधेथां त्रेधा सहस्रं वितदैरयेथाम्(ऋक्.६/६९/८)
Indra, Viṣṇu both are competing, none is able to defeat the other. With their tussle 3 *sahasrīs* (fields) have formed.
किं तत्सहस्रमिति, इमे लोकाः, इमे वेदाः, अथो वागिति ब्रूयात्(ऐतरेय आ.)
What are those *sahasras*-This *loka* (maintained by *Viṣṇu*), this *veda* (*Brahmā*)and *Vāk* (spread of space-*Indra*)
Balance of *Bhṛgu* and *Agirā* is *Atri* (i.e. *atra*=here). This is original single *Ṛṣi* called *Ekarṣi*, which is link between *sūrya* (creator of radiation) and *yama* (limit or reach of that radiation centre). This starts naurishment, so it is

Pūṣā-पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूहरश्मीन् समूह। (ईशावास्योपनिषद्.१६) *Bhṛgu, Angirā* each is divided into 3 parts, *Atri* has no such division. As that also, it is *Atri* (*A*=not, *tri*=3)- अग्निरादित्ययमा-इत्येतेऽङ्गिरसः ...वायुरापश्चन्द्रमा-इत्येते भृगवः। (गोपथ ब्रा. पू.२/९) = Grades of intensity of radiation creats 3 *angirās-agni* (dense), *āditya* (medium), *yama* (rare). Similarly, difference in condensation of matter gives three *bhṛgus-Vāyu* (light matter), *āpah* (medium, water like), *chandramā* (dense matter).

In above discussion, another classification has been taken-

(a) ***Iṭ* or *iḍā***-This is matter form or bricks. It has 3 aspects- *anna* is material for consumption. *Gau* is place and process of creation. *Śraddhā* is link with other bricks.

(b) ***Ūrka* (work)** Visible motion is called *Ūrka* (work in english). It has 3 methods-*Āpah* is mixing medium with mixing motion it becomes *mātariśvā* (=like mother, *Iśāvāsyopaniṣd 4*). *Virāṭ* is design of forms. *Rasa* is original source matter.

(c) ***Bhoga*** (usable matter)-*Dadhi* (=curd) is solid, *ghṛta* (butter) is rare matter in galaxy, store of energy. *Madhu* is active matter in solar system. *Dadhi* ocean is zone of rocky planets and *Madhu* is called *āditya*, its ocean is upto uranus as stated in *Bhāgavata purāṇa*, part 5.

(3) ***Solar system***-*Jyoti* is central bright zone. *Gau* is up to 27 *ahargaṇa* where creation (*kratu*=yajña) is possible. *Vāk* is zone of solar system where any mass will move under gravitation of sun or its brightness is greater than average of galaxy there (in the spiral arm). This is same

as 3 steps of *Viṣṇu* or *rudra, śiva, śivatara, śivatama* zones.
(a) ***Jyoti*** (=radiation) itself is of 3 types-*agni* is dense source, *vidyut* is till the flow of charged particles called solar wind or *īṣā-daṇḍa* (*yajurveda* 1/1, *Bhāgavata purāṇa*, part 5). Remaining spread of energy is *āditya*.
(b) ***Gau*** is creative zone. earth has been called *gau* in *purāṇas* and *Gaia* in Greek. This is co-terminus with *āditya* area , so *gau* is called sister of *āditya*. *Vasu* is place of creation, so it is mother. Creation process generates energy which can break matter particles, so *rudra* is daughter of *gau*.
(c) ***Āyu*** (=longevity)-Here *āyu=āyatana*, i.e. volume which can come (*āya*=in come) in an enlosure. Zones of space are divided as per *chhandas-gāyatrī* is measure of higher *lokas*-earth is 24 times double that of man, solar system, galaxy, universe are bigger in same ratio. Starting from earth, *gāyatrī* is creative zone or earth of solar system, *triṣṭup* is width of spiral arm of galaxy where sun is located, and *jagatī* is size of galaxy-explained earlier. For men, these *chhandas* indicate parts of life as per *Aitareya Brāhmaṇa*. For 24 (*gāyatrī*) years, man is growing and building himself. Then, for 44 years, he is active. Then, he is man of world in general for *jagatī* (48 years). This gives a total of 116 years age.
(4) Lunar orbit-(1) The sphere containing lunar orbit is a zone of medium temperature and solid matters necessary for creation of life forms on earth. Being balance of *Angrā* (radiation) and matter *(Bhṛgu*), it is *Atri*. This is born of Sun, which is eye of world (*puruṣa-sūkta* 7).

So moon (or its zone) is born of *Atri* arising out of eyes (*Raghuvamśa*, chap.2, last verse). Similarly, man takes birth in womb of mother like safe zone of moon, from male-female pair like *angirā-bhṛgu*. Male ejects sperm cell like *angirā*, egg in womb of woman takes it like *bhṛgu* and starts its growth.

This is tranquil zone for condensation of matter and has energy to mix them for creation. Three stages of matter bodies are called *reta* (=sand particle). This is of 3 types-*soma* is spread like liquid, *nābhānediṣṭam* has a centre (*nābhi*=navel) near (=*nediṣṭam*) which it remains. *Hiraṇya* (=gold, shine) is dense in a boundary.

Effect of retah is *Yaśa* (=fame). Its 3 stages are-*surā* (= toxic alcohol) which is perceived by other minds, *paśavah* (animals=consumed by others) and *soma*=spread or scattered at many places.

Link of one body with the other is *śraddhā*, its route is called *sūtra* (=thread). *Śraddhā*=*śravā* (line)+*dhā* (hold). Link is of three types-*patnī* (wife)-mutually dependant pair of husband and wife. In *Vedas*, wife (=*tawayaf*, for comfort of man like *tawā*=cooking-pan like earth moves round sun) is not servant of man and husband is not herd of that animal as literal meaning. *Pati* and *patnī*-both mean master. Mixing equally like water is *āpah*. Mild feeling without physical contact is *teja* (radiation)

(5) Earth-*Vāk* is extent of earth, *gāyatrī* (of 24 letters) is earth (24 times double or 1 crore times man size), solar field of creation, and galaxy (each bigger in same

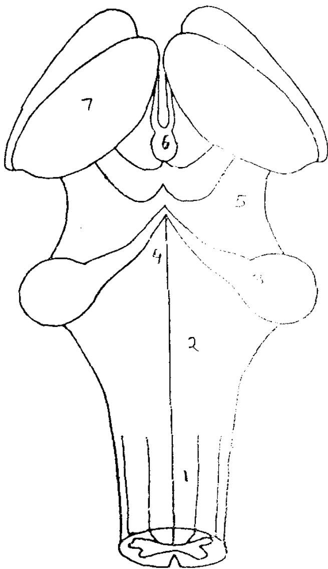
ratio from previous). *Triṣṭup* (44 letters) is size of *maharloka* in *ahargaṇa* scale (actually 43=2^{40} times earth). *Jagatī* (48 letters) is size of galaxy (49 *ahargaṇa* =2^{46} times earth size).

Gau has 3 qualities-place of creation, energy and motion for that. Like solar system, it has 3 parts. However, energy here is borrowed from the sun. Energy released from sun is *Sāvitrī* (produced), and its part received by earth is *gāyatrī.*

Dyau (sky) is the environs which affect the earth. *Pṛthivī* is upto 9 *ahargaṇa* (=64 earh radius away, moon is at 61) . Till that distance, earth holds the object in its gravitational pull. *Antarikśa* is intermediate space upto 15 *ahargaṇa* called *Varāha*-the sphere upto 60% distance of venus orbit, which intimately affects the climatic changes. *Dyau* (sky) is zone of 21 *ahargaṇa* upto saturn whose planets cause minor perturbations in earth orbit.

13. Shape of *Jagannātha*-*Jagannātha* is consciousness which is spread in each cell of body and is invisible. However, its center of control is centre of brain which is called *Linga-śarīra* (indicative body). Its shape is like the shape of *Jagannātha* idols made by tradition, described in previous chapter. Figures of central brain compared with *Jagannātha* is at next two pages.

Subhadrā is spread of consciousness even outside the body, and represents the *mana* (mind). *Balabhadra* is the curved boundary of human body.



A Brain portion on on the back side

Jagannātha idol at *Purī*



Left side Figure: It is a diagramatic representation of the Mid-brain on the back of Head. This is the most important area of thumb size in the practice of meditation and this area looks like *Jagannātha* of *Purī*

1.Medulla oblongata: Resembles body, two short legs of *Jagannātha* without feet.

2. Pons.

3.The cut surface of cerebeller peduncles resembles hands.

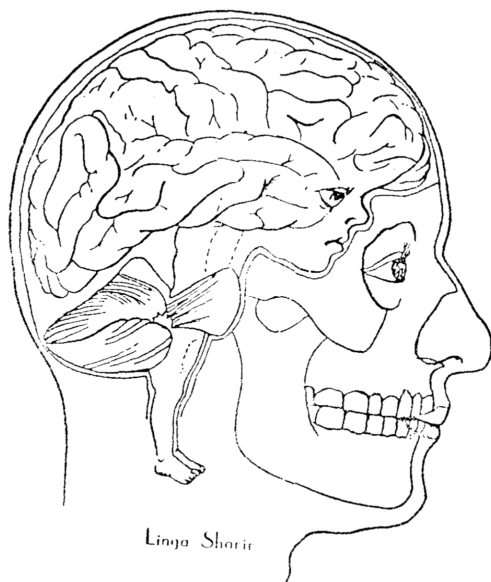
4. Junction of Pons and mid brain.

5. Mid-brain.

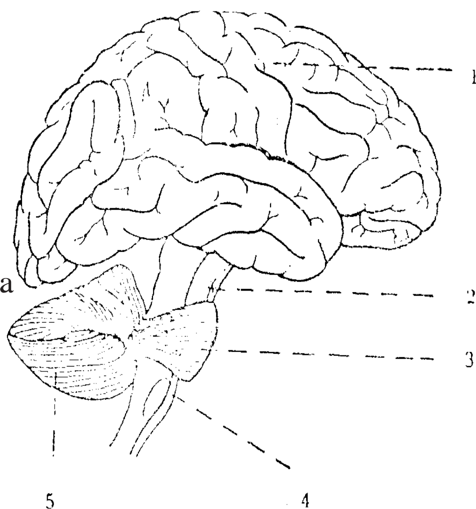
6 Pineal gland.

7. Two Thalami, which looks like two big eyes of *Jagannātha*.

NB: This diagram represents the mid brain and hind brain of the human being exposed from behind the head.



The *Jagannātha* or *Vāmana* in the Brain-the abode of *Linga-śarīra*



1.Cerebrum
2.Mid brain
3.Pons
4.Medulla oblongata
5.Cerebellum

Location of various parts of the brain

14. Path of devotion-In final essence, all objects are one with *Brahma*. Self is same as *Brahma* as well as all other objecs. Then why should we worship some body else. Main reason is that we do not have realization as God, we think ourselves as separate beings. For uniting with God, we have to start from separated stage. Devotion is needed as we are divided from God. In English, Devotion is derived from division. In *Sanskrita* also, *bhakti* is derived from *bhāga* (partition). The separateness due to boundary of *māyā* is called *jīva*. Its attempt of link with *Brahma* is devotion. Other aspects, on which we are not meditating are *śeṣa* (remainder) which is a name of *Balabhadra*. The obstruction between *Jīva* (like wife) and *Brahma Jagannātha* as husband is *Subhadrā*. She is sister of husband who does not like closeness of her brother with his wife. So she is *nananda* (=who does not become happy). *Jīva* is part of worldly conscousness, separated by *māyā*. Similarly *Sītā* was between *Rāma* and *Laksmaṇa* as *māyā* is between *Jīva* and *Brahma*-

आगे राम लखन बने पाछे। तापस वेष विराजत काछे।
उभय बीच सिय सोहति कैसी। ब्रह्म जीव बिच माया जैसी।
(रामचरितमानस, २/१२२/१)

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Chapter 6

Puruṣa-Sūkta

1. Introduction-*Puruṣa-sūkta* is verse describing *Puruṣa* or the Great Being. It occurs in all the *vedas* as below-

(1)*Ṛkveda*-10/90/1-16 or 8/4/17/1-16 (in Octates)

(2) *Yajurveda-Vājasneyī*-Chap.31, First 16 verses are called *Puruṣa-sūkta* and next 6 verses are *Uttara-Nārāyaṇa-sūkta*. Here, we will follow this version and mention minor differences with others, though the meaning is same. *Kāṇva-samhitā*-Chapter 35-It has all the 22 verses of *Vājasneyī* and 4 extra. *Maitrayaṇī* and *Kāṭhaka samhitā*-not present, but some scattered verses.

Tattirīya samhitā- This is present in *Āraṇyaka* part (3/12/1-12) containing 16 verses with different numberings. This has been included in *Mūla-yajurveda* edition of *Taittirīya samhitā* edited by *maharṣi Daivarat* and published by Banaras Hindu University, 1973.

(3) *Sāma-veda-Āraṇyaka Kāṇḍa*, 6/4/3-7-First 5 verses.

(4) *Atharva-veda*-19/6.

Its seer (*ṛṣi*) is *Nārāyaṇa, devatā* is *Puruṣa. Chhandas* are-*Anuṣṭup* (*Gāndhāra*) 1-15,20-21 and *Triṣṭup* (*Dhaivata*) 16-19,22.

2. Original Text-*Mādhyandina* (mid-day) i.e. *Vājasaneyī samhitā*, chapter 31-16 verses of *Puruṣa-sūkta* and 6 of *Nārāyaṇa-sūkta*-

Puruṣa-Sūkta

स॒हस्र॑शीर्षा॒ पुरुषः सहस्रा॒क्षः स॒हस्र॑पात्॒ ।

स भूमिंCसर्वतो स्पृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ।१।
पुरुष एवेदC सर्वं यद्भूतं यच्च भाव्यम्।
उतामृतत्वस्येशानो यदन्नेनातिरोहति।।२।।
एतावानस्य महिमातो ज्यायाँश्च पूरुषः।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ।।३।।
त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत् पुनः।
ततो विष्वङ् व्यक्रामत्साशनानशने अभि ।।४।।
ततो विराडजायत विराजो अधि पूरुषः।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः।।५।।
तस्माद्यज्ञात्सर्वहुतः सम्भृतं पृषदाज्यम् ।
पशूँस्ताँश्चक्रे वायव्यानारण्या ग्राम्याश्च ये ।।६।।
तस्माद्यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दांC सि जज्ञिरे तस्माद्यजुस्तस्मादजायत ।।७।।
तस्मादश्वा अजायन्त ये के चोभयादतः।
गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः।।८।।
तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः।
तेन देवा अयजन्त साध्या ऋषयश्च ये ।।९।।
यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्यासीत् किं बाहू किमूरू पादा उच्येते ।।१०।।
ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ।।११।।
चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत।

श्रोत्राद्वायुश्च प्राणश्च मुखादग्निरजायत ॥१२॥
नाभ्या आसीदन्तरिक्षĊ शीर्ष्णो द्यौः समवर्तत।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ२ अकल्पयन् ॥१३॥
यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः॥१४॥
सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः।
देवा यद्यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥१५॥
यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः॥१६॥

Uttara-Nārāyaṇa-Sūkta

अद्भ्यःसम्भृतः पृथिव्यै रसाच्च विश्वकर्मणः समवर्तताग्रे ।
तस्य त्वष्टा विदधद्रूपमेति तन्मर्त्यस्य देवत्वमाजानमग्रे॥१७॥
वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय॥१८॥
प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा वि जायते ।
तस्य योनिं परि पश्यन्ति धीरास्तस्मिन् ह तस्थुर्भुवनानि विश्वा॥१९।
यो देवेभ्य आतपति यो देवानां पुरोहितः।
पूर्वो यो देवेभ्यो जातो नमो रुचाय ब्राह्मये ॥२०॥
रुचं ब्राह्मं जनयन्तो देवा अग्रे तदब्रुवन् ।
यस्त्वैवं ब्राह्मणो विद्यात्तस्य देवा असन् वशे ॥२१॥
श्रीश्च ते लक्ष्मीश्च पत्न्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ
व्यात्तम् । इष्णन्निषाणामुं म इषाण सर्वलोकं म इषाण ॥२२॥

Verse-1

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं सर्वतस्पृत्वात्यतिष्ठद्दशाङ्गुलम् ।।१ ।।
ऋग्वेद(१०/९०/१)-स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ।
अथर्व(१९/६/१)सहस्रबाहुः पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ।

Puruṣa is of 1000 (or infinite) heads, 1000 eyes and 1000 feet. He covers earth all round and exceeds 10 times it (or by 10 finger widths).

Sahasra=saha (force)+*rāti* (gives)=It gives force by associating in large numbers. Or, with (*sa*+) *hasra* (smile, effect in Persian). Or, with *hanana* (kiling)=transient. The influence of heat of Sun is felt 1000 diameters from sun. A man is known to about1000 persons. A compact unit of village, town, or army is of about 1000 persons. It also means infinite or very large number (*Mudgalopaniṣad*,1)

Śīrṣa-Head contains *śrī* or essence of man, so it is called *śīrṣa*. *Akśa*-It means eyes or axis.

Pāda-Feet, end product, or base for keeping feet.

Sa=He. Or, That, used for supreme *Brahma.*

Bhūmi-Earth of 3 types-planet earth, solar system,galaxy. The whole univers also is *bhūmi*. Human body or any land mass (village, town etc.)

Viśva-world, all. *Viśvatah*-All round.

Vṛtvā-By surrounding. *Ati*=extra, more. *Atiṣṭhat*=Sat, settled, existing. *Daśa*=Ten. *Angula*=finger, its width is a measure of length.

Any unit can be called *angula* in general meaning. *Puruṣa* has been explained earlier-(1) It lives in body called *Pum*, (2) It sleeps (*śayana*) in *pum*, (3) In all *pura* or structures of world, (4) It was *pūrva* (before) all, (5) It is *purāṇa* (old), (6) *Viṣṇu* is *puruṣa* as he donates profusely, (7) It is *pūrṇa* (complete), (8) Praised by *purāṇas*, (9) By tradition, it indicates the supreme being.

Explanation-(1) The three *sāhasrīs* (fields) are in each of 5 stages of world in which one *manotā* is dominant. These 15 *sāhasrī* (*saha*=together, *sra*=move) are source of world-सहस्रधा पञ्चदशान्युक्था यावद् द्यावापृथिवी तावदित् तत्।
सहस्रधा महिमानः सहस्रं यावद् ब्रह्म विष्ठितं तावती वाक् (ऋक्.१०/११४/८)
Three *sāhasrī* in each parva are produced due to interaction of *Indra* (radiation) and *Viṣṇu* (gravitation, receiving). They are explained at page 173.

(2) In solar system the three zones due to *Indra-Viṣṇu* are defined clearly with scale. The zones are at 10^3, 10^6, 10^9 diameters, their *bhūmi* is 1/10 th part of each. 10 times that *bhūmi* is their *puruṣa*.

(3) In human body, *bhūmi* is brain around which personality is formed. *Puruṣa* is 10 times that and it also has 10 fingers as ends for action. Within body, part below navel is *bhūmi*, head is *svah* and middle is *antarikśa*. 10 digit width above navel is heart where *Īśvara* (controller) resides (*Gītā* 18/61).

(4) Planet earth is commonly taken as *bhūmi*. *Puruṣa* (earth planet) has 1000 heads, 2000 hands and feet.This is circumference of earth (with atmosphere) in *angulas*-

$24/25 \times 1000 \times 2000 \times 2000$ *angula*

$=24/25 \times 1/96 \times 4 \times 10^9$ *daṇḍa* $= 4 \times 10^9$ *daṇḍa.*

As per original definition of meter also, circumference of earth is 4×10^9 meter. So 1 *daṇḍa*=1 meter here.

(5) *Bha* is 24th consonant and indicates *prakṛti* (material cause of creation. Matter=mother) with 24 elements. *Bhū* is created world with 24 elements, *mi* gives measure or boundary by the 25th element-undivided *puruṣa.* Its form in a boundary is *bhūmi*, the spread of consciousness. 10 times that boundary is *Bhūmā* (greatest). Similarly, the controller perceived in human or other bodies is *Īśa*, its grand form is *Īśā* as in *Īśāvāsya-upaniṣad. Bhūmi* is created within boundary-

अभूदिव वा इदमिति तद् भूमेर्भूमित्वम् (ताण्ड्य म.ब्रा.२०/१४/२,तैत्तिरीय ब्रा.१/१/३/७)

What was created (*abhūd*=hapened) is *Bhūmi.*

अभूद्वा इयं प्रतिष्ठेति। तद् भूमिरभवत् (शतपथ ६/१/१/१५,६/१/३/७)

This was created and is base, that is *bhūmi* quality.

श्रीर्वै भूमा (शतपथ ३/१/१/१२)

Śrī (field of influence) is *Bhūmā.*

भूमा वै सहस्रम् (शतपथ ३/३/३/८)

Bhūmā is *sahasra* (thousand, infinite).

पुष्टिर्वै भूमा।.. अजावी आलभते भूम्ने (तैत्तिरीय ब्रा.३/९/८/३)

Bhūmā is *puṣṭi* (naurishment, growth). It acts through *Ajā* (=goat, *puruṣa* of 4 legs) and *Avi* (=Ram) or radiation pressure.

Verse 2

पुरुष एवेदं सर्वं यद् भूतं यच्च भाव्यम्।
उतामृतत्वस्येशानो यदन्नेनातिरोहति।
अथर्व (१९/६/४)-उतामृतत्वस्येश्वरो यदन्येनाभवत् सह।

Puruṣa is all this created world, its past, present and future. He is lord of immortality and grows from grains. *Idam*=This created world. *Eva*=definitely. *Sarvam*=All. *Yad*=Whatever. *Bhūtam*=Happened (in past). *Bhāvyam*=To happen (in future). *Cha, Uta*=and. *Amṛtatva*=Immortality, eternity. *Īśānah*=Lord. *Anna*=Grains, *Annena*=By grains. *Ati-rohati*=grows. This is used for growth of a tree. *Rohati* is rising or increasing. *Ati* =excess, extra. Plants add layers after layer each year on tree trunks, branches and leaves are added. Animals grow in size in all organs.

Explanation-(1) *Puruṣa* is past i.e. cause and future=effect also. This is current process or actions of this world. Thus it is not only all the matter-animate and inanimate, it is also all actions, cause and effects.

(2) Growth like a plant means that the past is not completely finished, its traces remain from which past (and future also) can be inferred with some uncertainty.

(3) Eternal essence is the root of world. It can be realized by rising step by step from *anna* (grains of gross matter). Within human body, we rise from *Mūlādhāra* (physical body) to *Sahasrāra* (at crown of head=highest level of *Brahma*, immortal) through intermediate *chakras*-*Svādhiṣṭhāna*=fluid element, *Maṇipūra*=Fire, digestion,*Anāhata*=Air, communication, *Viśuddhi*=sky,

Ājñā=link of *Jīva* and *Īśvara.*
(4) Soul after death rises step by step along the world tree. Earthly body is consigned to earth in soil, air, water, or fire(*Atharva*,18/2/34). Body of lunar zone is formed in10 days (*Daśa-gātra*), and rises to outer surface of moon in 13 lunar revolution or 12 lunar months (monthly *śrāddha*). Then, annual *śrāddha* is done while it traverses solar system. For its crossing, *Gayā-śrādha* is done. *Gaya*=the *prāṇa* whih goes beyond solar system. It then goes to next level of galaxy, where it remains for a *kalpa* (*Viṣṇu purāṇa*, 2/7/12). Finally, it loses individuality and merges in *Svayambhū.*
(5) From any stage of life we have to rise to the next stage, which is expressed in the *mantra* for offer of *dūrvā* (grass) in 16 part *pūjā*-
काण्डाकाण्डात्प्ररोहन्ति परुषः परुषस्परि।
एवा नो दूर्वे प्र तनु सहस्रेण शतेन च।(वा.यजु.१३/२०)
Prāṇa pieces of *Prajāpati* are *Dhūrvā* whose symbol is *dūrvā* (*Śatapatha Br.*7/4/2/1,11; 7/4/2/12). Ascent of man from lowest to the highest *chakra* is given by *Śankarāchārya* in verse 9 of *Saundaryalharī*-
महीं मूलाधारे कमपि मणिपूरे हुतवहं,
स्थितं स्वाधिष्ठाने हृदि मरुतमाकाशमुपरि।
मनोऽपि भ्रूमध्ये सकलमपि भित्वा कुलपथं,
सहस्रारे पद्मे सह रहसि पत्या विहरसि(से)।।
(Root source of world) is in *mūlādhāra* as earth element, as water in *svādhiṣṭhāna*, as fire in *maṇipūra*, as air in *anāhata*, as sky in *viśuddhi*, and as *mana* in *ājñā*. After piercing all these *chakras* in *kula-patha* (path along spinal chord)

Kuṇḍalinī (coiled) in *mūlādhāra* reaches *sahasrāra* and joins the supreme.

Verse 3

एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वाभूतानि त्रिपादस्यामृतं दिवि ।।

सामवेद(पूर्वार्चिक.६/१३/५)-पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि ।।
तावानस्य महिमा ततो ज्यायाँश्च पूरुषः ।
अथर्व(१९/६/३)-तावन्तो अस्य महिमानस्ततो ज्यायाँश्च पूरुषः ।

All this (the world of past, present, future) is his *mahimā* (influence zone). *Puruṣa* is still bigger than this (*mahimā*). All this world and beings (of all times) are only his one part (*pāda*=1/4). Remaining 3 parts are constant in space.

Etāvān, tāvān=This extent. *Asya*=His.*Mahimā*=greatness, field of influence. *Ato, Tato*= Than this. *Jyāyān*=Bigger. *Cha*=and, also. *Pāda*=foot, 1/4 part. *Viśvā*=worlds, all. *Bhūtāni*=Beings, which are created.

Tri=three. *Amṛta*=Constant, immortal.*Divi*=In space or sky.

Explanation-(1) The all pervading ocean of *Rasa* is source of creation. Only 1/4th part is used or transformed as created world. Remaining 3/4 parts are unchanged.

(2) At micro level, sequence of creation is-

Ṛṣi ⟶ *pitar* ⟶ *deva* ⟶ *jagat* (*Chara*, *sthāṇu*, *Anupūrva*)
pitar ⟶ *dānava* — x ,

String ⟶ Prototype ⟶ Two forms of energy ⟶ Particles of three types (Lepton, Baryon, Meson)

Only *devas* are creative, there is no creation by *dānavas.*

From *devas*, three types of *jagat* (moving, internally or externally, world) paricles were created. Moving, heavy fixed, and link particles are called Lepton, Baryon and Meson in Quantum Mechanics.

ऋषिभ्यः पितरो जाताः पितृभ्यो देव दानवाः ।
देवेभ्यश्च जगत् सर्वं चरं स्थाण्वनुपूर्वशः । (मनुस्मृति ३/२०१)

Devas are 33, *prāṇas* of 33 zones (*dhāma*) of solar system.

इति स्तुतासो असथा रिसादशो ये स्थ त्रयश्च त्रिंशच्च । मनोर्देवा यज्ञियासः । (ऋक् ८/३०/२) अष्टौ वसव एकादश रुद्रा द्वादश आदित्याः प्रजापतिश्च वषट्कारश्च (ऐतरेय ब्राह्मण २/१८, ३/७, ३/२२)

There are 33 devas born in *mana* (galaxy)=8 *vasu*+11 *rudra*+12 *āditya*+*Prajāpati*, *vaṣṭkāra*. They are *yajña* or creation oriented (opposed to *asuras* who are obstruction)

In each zone, there are 3 types of *asuras*-*Vṛtra* (curl in vector calculus, vortex in mechanics), *Bala* (Curved boundary), *Namuchi* (separation from system-foam).

इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः ।जघान नवतिर्नव (ऋग्वेद १/८४/१३)

With the bones of *Dadhīchi* (flow of solid particles), *Indra* killed *Vṛtras*. He killed 99.

वृत्रो ह वा इदं सर्वं वृत्वा शिश्ये । यदिदमन्तरेण द्यावापृथिवी स यदिदं सर्वं वृत्वं शिश्ये,तस्माद् वृत्रो नाम (शतपथ १/१/३/४)

Whatever is encircled here is *Vṛtra*. As it covered everything on earth and sky, it is called *vṛtra*.

अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः, विश्वा यदजयः स्पृधः (ऋक् ८/१४/१३)। इति पाप्मा वै नमुचिः। (शतपथ ब्रा.१२/७/३/१-४)

युवं सुराममश्विना नमुचावासुरे स चा ।विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम् । (ऋक्.१०/१३१/४, वा. यजु.१०/३३)

इत्याश्राव्याहाश्विनौ सरस्वतीमिन्द्रं सुत्रामाणं यजेति (शतपथ ब्रा.५/५/४/२५)

Indra cut the head of *Namuchi* by water foam, and won

the world. *Namuchi* is *pāpmā* (obstruction). *Vṛtra* and *bala* also have been called *pāpmā*. Also see the following-यजु.(१९/३४) शतपथ.(१२/८/१/३, १२/७/१/१०, १२/७/३/४, ५/४/१/९) ताण्ड्य महा ब्रा.१२/६/८),तैत्तिरीय ब्रा.(१/७/१/६-७)

Indra destroys *Bala* also-इन्द्रो बलं बलपतिः ।(शतपथ ब्रा.११/४/३/१२, तैत्तिरीय ब्रा.२/५/७/४)

Indra is *Bala* and conquerer of *Bala.*

बलं वै शवः(यजु.१२/१०६,१८/५१) शतपथ.(७/४/१/२९,९/४/४/३)=*Bala* is corpse (It makes objects inactive by forcing them in enclosure. *Indra* removes that bond by cutting *bala*)

बलं वै सहः । (शतपथ ब्रा.६/६/२/१४)

Bala is *saha* -bond between two bodies.

यद् बलभिदा (यजते) बलमेवास्मै भिनत्ति ।(ताण्ड्य.महा.ब्रा.१९/७/३)

Who worships the breaker of *bala,* breaks the *balas* thereby. Thus, *asuras* are blocking new creation by intermixing, and it is only by *devas,* 1/4 th of the total of *deva-dānava.*

(3) At particle level, 4 atoms of Hydrogen combine to form an atom of Helium in basic fusion process of stars. In that also 1 out of 4 is converted into energy.

(4) In created world, 1/4 part is visible, remaining 3/4 parts are not visible, called dark matter.

Verse 4

त्रिपादूर्ध्व उदैत्पुरुषः पादोस्येहाभवत्पुनः ।
ततो विष्वङ् व्यक्रामत् साशनानशने अभि ।

अथर्व(१९/६/२)-त्रिभिः पद्भिर्द्यामरोहत् पादस्येहाभवत्पुनः ।
तथा व्यक्रामद् विष्वङशनानशने अनु ।।

साम,पूर्वार्चिक१३/४-तथा विष्वङ् व्यक्रामदशनानशने अभि ।

Three *pāda* (feet or quarters) of the *Puruṣa* are above the world and its fourth *pāda* has become this world. Then, it pervades all this creation ot two types-one which eats or consumes (animate, *agni*), the other does not eat (inanimate, *soma*).

Tri-pāda-Three steps or feet, 3 quarters.

Ūrdhva-Up, above. There is nothing up or down in space. This is only for surface of earth, different for each place. Wherever we stand, direction towards feet (center of earth) is below, its opposite towards head or outward from earth-center is up. What is up in India, is down in south America. In space, up means source of creation, down is created thing. This is explained in world tree (*Gītā* 15/1).

Udait-rises, settles, is placed.

Asya-of this. *Iha*-This. *Abhavat*-Became. *Punah*=again.

Tatah (tato)-Then. *Viṣvaṁ*=All, world.

Vyakrāmat-Pervading.

Aśana=To eat. There are 3 main verbs for eating-*Bhuj*=to consume food or any thing. *Ad*=to consume with joy. *Aśa* or *Aśana*=To be hungry, desire for eating. *Bhuj* and *ad* are alright, but there is worry in mind while consuming as in *aśana*. While doing work, desire for fruits or its hunger is prohibited in *Gītā*-

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन (२/४७)।

Thus, *aśanā* means dirty or bad in *Oriya*.

Sāśana=With activity of eating. This is sign of animate beings, but it leads to death. So *āśnāyā* has been called death-नैवेह किञ्चनाग्र आसीन्मृत्युनैवेदमावृतमासीत्। अशनाययाशनाया हि मृत्युस्तन्मनोऽकुरुतात्मन्वी स्यामिति। (बृहदारण्यक उप.१/२/१)

Anaśana-Not eating, not involved mentally. These are two aspects of life system-one part is involved in action and its results, the other just watches (and corrects it if necessary). This is principle of automatic systems-there should be parallel processing for correction-
द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्य:पिप्पलंस्वाद्वत्त्यनश्नन्नन्योअभिचाकशीति ।(ऋक्१/१६४/२०, अथर्व.९/९/२०,निरुक्त१४/३०,मुण्डकउप.३/१/१,श्वेताश्वतर उप.४/६)
I.e. two birds (involved part is *jīva*=eve, detached watcher is *ātmā*=Adam) are living together friendly on middle of same tree. One among them enjoys eating *pippala* (a tree, here it means *phala*=fruit for which there is desire=*piba*); the other keeps watch without eating with desire.
Abhi=All around, used as a prefix also with same meaning. Viṣvaṅ=of varied forms, all over.
Vi=Specially. *Akrāmat*=Has pervaded.
Explanation-(1) This looks like a repeatition of the previous third verse, but there is some difference in meaning and approach. Both verses speak of 3+1 feet of *Puruṣa*, but earlier verse is just a classification. This gives order and cause of creation. The feet in sky are above i.e. source of creation. The world is an end product.
(2) This also gives two acts-relating to *aśana*-hunger and its resulting acts. *Brahma* is a divided in active and detached parts-both are same, but appear different. It is also taken as animate and inanimate. Creation proceeds due to hunger only. To make up the deficit, new creation occurs-नवो नवो भवति जायमानोऽह्नां केतुरुषसामेत्यग्रम् ।

(ऋक् १०/८५/१९, अथर्व७/८१/२,१४/१/२४, तैत्ति. सं.२/३/५/३)
I.e. from the ninth (*randhra*=hole, deficit) new is created. In creation phase (day of *Brahmā-Gītā* 8/18), this is a pointer.

(3) The *puruṣa* has entered the created world at all levels-तत् सृष्ट्वा तदेवानुप्राविशत् (तैत्तिरीय उप.२/६/४)

Verse 5

ततो विराडजायत विराजो अधिपूरुषः।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः।

ऋग्वेद(१०/९०/५)-तस्माद्विराडजायत.....।
अथर्व(१९/६/९)-विराडग्रे समभवद् ....।

Then *Virāṭ* appeared, from *Virāṭ* its presiding *puruṣa*. That *puruṣa* further created. Then *Bhūmi* and *puras* were created.

Tato (*tatah*)=Thereafter.
Virāṭ-Grand. Grand collections with separate features.
Ajāyata=was created. *Virājo*=From *Virāṭ*.
Adhi-pūruṣah=Overlord of *Virāṭ-Puruṣa*.
Sa=He. *Jāto*=Born. *Ati+arichyata*=Extra formed.
Paśchād=Atferwards.
Bhūmi=Earth of 3 types, the whole created world.
Atho=Then. This is the world for start as *Brahmā* has spoken two worlds at start of creation-*atha, aum*-
ॐ कारश्चाथ शब्दश्च द्वावेतौ ब्रह्मणः पुरा।
कण्ठं भित्वा विनिर्यातौ तस्मान्माङ्गलिकावुभौ(नारद पुराण,५१/१०)
Atha has 5 meanings as per *Amarakoṣa* (3/3/247)-1.auspiscious start, 2. Thereafter, 3. start, 5. question and 5. completeness.

Pura=Any structure within a boundary, bodies of beings-animate and inanimate. Human body also is a *pura* (town) of 9 gates-

नवद्वारे पुरे देही नैव कुर्वन्नकारयन्(गीता.५/१३)

अष्टचक्रा नवद्वारा देवानां पूरयोध्या (अथर्व.१०/२/३१)

Explanation-(1) This explains the sequence of creation from formless abstract-

1.*Maheśvara*-Boundaries by *māyā*.

2. *Ṣoḍaśī*=With 16 *kalās*-indicated by 3 *saharīs* for each of 5 levels of world-Verse 1.

3.*Satya*-With *guṇa* of 3 types-3 steps immortal in space-verses 2 and 3-existance in 3 times-past, present, future. *Sat* is existence.

4.*Yajña*-Sequence of creation from *Svayambhū* to *Pṛthivī*. Chain of creation fom source at above and branches below is tree of world. Material suffers transformation called *vikāra* (=defect, deformation). 4 steps of *Puruṣa* as chain-verse 4.

5.*Virāṭ*-Structures with *Añjana* (identifying features).

6.*Viśva*-With *Āvaraṇa* (covering boundary) of each body or object. Earlier forms were without cover (*Akabar* in Koran). Human and other bodies were formed at this stage.

(2) Each structure has a controlling *puruṣa*. These are replicas of *Svayambhū* (see page 52).

(3) Each of the 5 levels and fields of earth are described in *Śatapatha br.*(6/1/1/1-10, 6/1/2/1-4).

(4) Final image of world is man, as he has the same number of particles in his brain as galaxies in visible universe or stars in our galaxy.

(5) In words used by *Pāñcha-rātra* (of 5 nights, 5 levels of creation)-the sequence is-1. *Vāsudeva* (*deva* of *vāsa*=place, space, clothes), 2. *Saṅkarṣaṇa* (mutual attarction of gravitation), 3. *Pradyumna*-Emitting light by suns, 4. *Aniruddha*-Unbounded, multifarious beings. These terms are mentioned in last chapter of *Sūrya-siddhānta* also. These are the names related to *Kṛṣṇa* incarnation-His father was *Vasudeva*. As his son, he is *Vāsudeva*. His brother is *Saṅkarṣaṇa* (*Balarāma*) and son is *Pradyumna* whose face was like *Kṛṣṇa*. Son of *Pradyumna* was *Aniruddha*, married to *Uṣā*, daughter of *Narakāsura*, king of *Prāg-jyotiṣapura* (*Asam*).

Verse-6

तस्माद्यज्ञात्सर्वहुतः सम्भृतं पृषदाज्यम् ।
पशूँस्ताँश्चक्रे वायव्या नारण्यान्ग्राम्याश्च ये ।।

From that *sarvahut yajña* were created *pṛṣad* (separate solid blocks, curd) and *ājya* (fluid and mixed, *ghee* or clarified butter). From these were created *paśu* (animals, different forms in covers) of air (moving), groups (*grāma* =group, or village) and scattedred (*araṇya*=forest). *Tasmāt*- From that. *Yajñāt*-From *yajña*.

Sarvahut- The process of creation in which everything (*sarva*) is consumed (*huta*). Here, meaning of offering or consumption of all is-(1) Offering of oneself-This is cocept of *bakarid* in Bible and Koran. *Kśara* is kept in control of *akśara puruṣa*, that in turn is under *avyaya*, and finally all are under *Parātpara.* (2) Offering of *Aham* (*a* to *h*-all letters of *sanskṛta* alphabet-self) i.e. individuality or *ātmā.*

(3) Offering of all matters-The whole material of universe is mixed together to form successive images of Universe-

ब्रह्मा वै स्वयम्भू तपोऽतप्यत। तदैक्षत। न वै तपस्यानन्त्यमस्ति। हन्त। अहं भूतेष्वात्मानं जुहवानि। भूतानि चात्मनीति। तत्सर्वेषु भूतेष्वात्मानं हुत्वा, भूतानि चात्मनि, सर्वेषां भूतानां श्रैष्ठ्यं, स्वाराज्यम्, आधिपत्यं पर्यैत्। तथैवैतत् यजमानः सर्वमेधे सर्वान्मेध्यान् हुत्वा सर्वेषां भूतानां श्रैष्ठ्यं, स्वाराज्यं, आधिपत्यं पर्येति ।१। स वा एष सर्वमेधो दशरात्रो यज्ञक्रतुर्भवति ।दशाक्षरा विराट्। विराड् उ कृत्स्नमन्नम्। कृत्स्नस्यैवान्नाद्यस्यावरुद्ध्यै। तस्मिन्नग्निं परार्ध्यं चिनोति। परमो वा एष यज्ञक्रतूनाम्। यत्सर्वमेधः। परमेणैवैनं परमतां गमयति ।२।(शतपथ.१३/७/१)

Brahmā is *Svayambhū* (self created). He strained, felt-There is no end to strain. Alas ! I will offer myself for consumption of beings. Then I will consume beings within me. By merging myself in all beings and all within me, I will become highest among all beings, get their lordship and sovereignty. By doing so, he achieved all these.(1)

That *sarvamedha* is a *yajña* of 10 nights creation. (Night means calm situation for creation;10 nights are interspersed with 10 days-they can mean any cycle-day, month, year, *manvantara*, *kalpa*). *Virāṭ* (*chhanda*) is of 10 syllables (in each *pāda*). *Virāṭ* is all *anna* (grain, materials). All *anna* are for its use (*avaruddha*=enclosed-in a form). The upper *Agni* or *Agni* with size of *parārdha yojana* (galaxy) transforms the materials. This is the highest among craetive *yajñas.* That is *Sarvamedh*a. That is done by the Supreme, so it is the highest.

Yajña of 10 nights is in 10 rotations of galaxy, 10 years, 10 lunar revolutions or 10 earth days. creation of man is in 10 rotations of moon (273 days). The body after

death is of moon region, it is made in 10 rotations of earth. *Yajña* of 10 nights is described at pages 74-75.

Paśu-*Prajāpati* (creator) has 3 components-*ātmā, prāṇa* and *paśu*-called *puruṣa , prakṛti, vikṛti* in *sāṅkhya* or *Paśupati, pāśa* and *paśu* in *śaiva tantra.* Whatever is seen is *Paśu*-(अग्निः) एतान्पञ्च पशूनपश्यत्। पुरुषमश्वं गामविमजं यदपश्यत्तस्मादेते पशवः। (शतपथ ब्रा.६/२/१/२)

(*Agni*=first created) saw these 5 *paśus-puruṣa* (=man), *aśva* (=horse), *gau* (Cow), *avi* (ram), aja (goat). As they saw (=*apaśyat*), they were called *paśu.* Five parts of body-वयमेतद् बाणमवष्टभ्य विचारयामः।(प्रश्नोपनिषद् २/२-३)

We (the 5 *prāṇas*) hold this body. Here body is called *Bāṇa* (5 arrows of Kāma) means the number 5. Arrow also indicates direction of motion. All beings move towards merging in 5 *mahābhūta (pañchatva*=death).

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम्।

(प्रश्नोपनिषद् १/११, अथर्व ९/१४/१२, ऋग्वेद १/१६४/१२)

(This sun) is of 5 feet (here feet is solid body-it is translated as 5 seasons) and 12 faces (12 signs of zodiac-each occupied by sun for a month). It lives in the *pura* beyond solar system whose size is 1/2 parā (10^{17} *dhāma-yojana*).

Names of these paśus are similar to actual man-animals seen on earth, but they indicate 5 varieties of seen objects in world as evident from the definition above. Objects are seen due to 5 reasons-Outer form (*chhanda*), growth (*poṣa*), *anna* (consumed grains of matter), *salila* (change in morphology), *agni* (motion of 5 types for 5 levels of cosmic structures give 5 *paśus* called-*puruṣa, aśva, go, avi, aja,*)-छन्दांसि, पोषा, अन्नानि सलिलान्यग्नयः क्रमात्।

पञ्चैते पशवो नित्यं प्राणेष्वेते प्रतिष्ठिता: ।I.e. *Chhanda, Poṣa, Anna, Salila* and *Agni* -are 5 *paśu* created in *prāṇa.*

(1) *Chhanda*-Each object is *vayun* (weaving)-link with others in creation, maintenance and dissolution. Its material is *vaya* (also meaning age) and the boundary is *vayonādha.* Measure of this boundary is called *chhanda.* Shape of bodies are complicated and difficult to define, but length, mass etc. can be measured. Three basic units of measure in mechanics are length, mass, time. These are indicated by 3 *chhandas-Mā* is pṛthivī (earth), *pramā* is *antarikśa*, and *pratimā* is *dyu* (*Maitrāyaṇī sam.*2/13/14, *Kāṭhaka sam.* 39/39-40).

<u>*Chhanda*</u>	<u>nature</u>	<u>*devatā*</u>
Mā (measure)	earth	*Agni*
Pramā (big measure)	*Antarikśa*	*Vāyu*
Pratimā (model)	*Dyau*	*Sūrya*
Asrīvī	Directions	*Soma*
Gāyatrī	*Ajā* (unborn nature)	*Bṛhaspati*
Jagatī (world)	*Gau* (cow)	*Prajāpati*
Anuṣṭup	*āyu* (age)	*Mitra*
Uṣṇik (cap of head)	eye	*Pūṣā*
Bṛhatī (great)	*Kṛṣi* (cultivation)	*Parjanya* (cloud)
Virāṭa (grand)	*Aśva* (horse)	*Varuṇa*
Triṣṭup	Golden (bright energy)	*Indra*
Paṅkti	*Puruṣa*	*Parameṣṭhī*

Here, *gau*=energy+movement+production, *aśva*=field of driving force, *Kṛṣi*=any creation by collecting elements together, *parjanya*=surrounding, *Indra*=radiation energy, *Varuṇa*=uniform material of galaxy, *Hiraṇya*=Intense source

of energy etc.

यस्य भूमिः प्रमा अन्तरिक्षमुतोदरम्। (अथर्व १०/७/३२)

(For *Jyeṣṭha Brahma*-of galaxy)-whose measure is earth and *antarikśa* is upper space.

मा छन्दः तत् पृथिवी, अग्निर्देवता (आपस्तम्ब श्रौत सूत्र १६/२८/१)

Mā is *chhanda* (measure), that is earth, its *devatā* is *Agni*. अस्तभ्नाद् द्यामसुरो विश्ववेदा अमिमीत वरिमाणं पृथिव्याः।

(ऋक् ८/४२/१,वा.यजु.४/३०, तै.सं.१/२/८/१)

The *Asura* (*Varuṇa*) who knows the world, measured it with earth as measuring rod.

To include eletromagnetic theory, two more basic units are needed-electric charge and permittivity of free space. Thus there are a total of 5 *Mā chhandas-mā, pramā, pratimā, upamā, samā* (*Ṛk Prātiśākhya*). In *Taittirīya br.*(3/1/1), the last two are called *asrīvi* and *virāṭ*.

Asrīvi (base or waeving) are combination of basic units, as area=length x length, or speed =length/time. A total of 19 *Vayachhandas* have been mentioned in *Yajur* (14/9-10)-

मूर्धा वयः प्रजापतिश्छन्दः क्षत्रं वयो मयन्दं छन्दो विष्टम्भो वयोऽधिपतिश्छन्दो विश्वकर्मा वयः परमेष्ठी छन्दो वस्तो वयो विवलं छन्दो वृष्णिर्वयो विशालं छन्दः पुरुषो वयस्तन्द्रं छन्दो व्याघ्रो वयोऽनाधृष्टं छन्दः सिंहो वयश्छदिश्छन्दः षष्ठवाड्वयो बृहती छन्दः उक्षा वयः ककुप् छन्दः ऋषभो वयः सतोबृहती छन्दः ।।९ ।।

अनड्वान्वयः पङ्क्तिश्छन्दो धेनुर्वयो जगती छन्दस्त्र्यविर्वयस्त्रिष्टुप् छन्दो दित्यवाड्वयो विराट् छन्दः पञ्चाविर्वयो गायत्री छन्दस्त्रिवत्सो वय उष्णिक् छन्दस्तूर्यवाड्वयोऽनुष्टुप् छन्दो लोकं ता इन्द्रम् ।।१० ।।

These have been explained in *Śatapatha br.*(8/2/3/4) as 19 *paśus* of air-9 *anirukta* (undefined) in first half and 10 *nirukta* (defined or distinct). These *chhandas* of *antarikśa* (intermediate space) appear to be

combination of mixed units. *Śatapatha br.*(3/6/5/16) tells that 7 *chhandas* are *paśu* of *grāma* (village, connected group) and 7 are of *araṇya* (forest, disjoint group). Direct measures of length and time are clearly based on *chhandas,* nature of composite units as *vaya chhanda* are not clear.

2.*Poṣa*-This means strengthening or nourishment. It is of 3 types-*Bala* (physical force), *Vīrya* (3 sub types-*Brahma, Kśtra, Viṭ*), *Draviṇa* (riches).

पशवो वै पूषा (ऐतरेय प्रा.२/२४, ताण्ड्य २३/१६/५, शतपथ.५/२/५/८,१३/१/८/६, यजु.२२/२०, तै.३/८/११/२)

Pūṣā is *paśu.*

पुष्टिर्वै पूषा। (तै.२/७/२/१, शतपथ ३/१/४/९)

Pūṣā is *Pūṣṭi* (nourishment).

पूषा विशां विट्पतिः(तै.२/५/७/४)

Pūṣā is lord of *Viṭ* among *Viś* (*Vaiśya*, society)

बलेन वै लोकास्तिष्ठन्ति... (छान्दोग्य् प.७/८/१)

By *bala* only, *lokas* (people, world) stand.

ब्रह्मक्षत्रादिकं सर्वं यस्यास्यादोदनं सदा (पाशुपत् ब्रह्मोपनिषद् ४४)।

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः (कठोपनिषद् २/२५)

Brahma and *Kśatra*-both are his *Odana* (food grains).

यज्ञो वै विशो यज्ञे हि सर्वाणि भूतानि विष्टानि। (शतपथ ८/७/३/२१)

Yajña is *Viśa* (society), all beings are maitained by *yajña.*

अन्नं विशः(शत.४/३/३/१२, ५/१/३/३, ६/७/३/७,२/१/३/८)=*Anna* is *Viśa.*

अन्नं वै क्षत्रियस्य विट् (शतपथ ३/३/२/८)

Anna is *Viṭ* of *kśatriya.*

तस्माद्राष्ट्री विशमत्ति, तस्माद्राष्ट्री विशं धातुकः (शतपथ १३/२/९/६,८)

So the nation is fed by *Viśa*, it is built by *dhātu* (metal,

component material) of *Viśa.*

दैव्यो वाऽएता विशो यत्पशवः। (शतपथ ३/७/३/९)

These *Viś* are *daiva paśu.*

तस्माद् ब्रह्म च क्षत्रं च विशि प्रतिष्ठिते (शतपथ ११/२/७/१६)

Therefore, *Brahma* and *Kśatra*-both are founded within *Viśa* only.

3. *Anna*-(food)-There are 7 *annas*-5 are of *Vāk* variety called *Odana* (cooked rice) whose consumer is called *Aja* eating 5 *Odanas* in *Atharva-veda* (9/5), or *Gau* eating 100 *odanas* (*kriyā*-100 branches of *yajur*) in (10/9). *Odana* of *Bṛhaspati* is in *Atharva* (11/3) which is j*ñāna* (knowledge). 5 *Odanas* of *vāk* for *Aja* are-Food (earth), water, air, light and space-the famous 5 *mahābhūtas. Jñāna* (for *mana*) and *kriyā* (for action) are the *odanas* of *Bṛhaspati* and *Gau.* 5 *Vāk odanas* are stated in-

स वा एष आत्मा वाङ्मयः प्राणमयो मनोमयः।(तैत्तिरीय उप. २/३)।

That *ātmā* is made of *vāk, prāṇa, mana.*

स एष पुरुषो पञ्चविधः। तस्य यदुष्णं तज्ज्योतिः (तेजः) यानि खानि च आकाशः (शब्दश्च)। यल्लोहितं श्लेष्मा रेतस्ता आपः। यच्छरीरं सा पृथिवी। यः प्राणः (प्राणोदानसमानव्यानापानभेदेन पञ्चधा विभक्तः-श्वासप्रश्वासरूपश्च) स वायुः। मनो वागिति प्राणस्य ह्यन्वपायमेता अपियन्ति (मध्यपतितप्राणस्यैव कुर्वद्रूपतत्वात्। (ऐतरेय आरण्यक २/३/३)

That *Puruṣa* is of 5 types. Hot part is *jyoti* (light), vacant space is *ākāśa* (word). Blood, cough, semen are water. Solid body is earth. *Prāṇa* (of 5 types-*prāṇa, udāna, samāna, vyāna, apāna*) is air.This is built by *mana, prāṇa, vāk*-action is due to the middle (*prāṇa*).

4. *Salila* (water with waves)-This is from *Sarira* (internal motion or change). Our bodies are continuously changing in different seasons, so it is called *śarīra.*

Irā (*rasa*=fluid) is moving (=*sarat*). *Saritā*=moving water or river. The fluid in motion is next *anna*-this mixes the materials for their digestion or further transformation.
वाग्वै सरिरम् ।(यजु.१३/५३, शतपथ. ७/५/२/५३) *Vāk* is *sarir.*
वाग्वै सरिरं छन्दः। (यजु.१५/४, शतपथ. ८/५/२/४)
Vāk is *sarir chhanda.*
अथ यत्सर्वमस्मिन्नश्रयन्त तस्मादु शरीरम्(शतपथ ६/१/१/४)
As all parts take shelter (*śraya*) in it, it is *śarīra.*
5.*Agni*-This is divided into 5 *paśu*-
Vaiśvānara (man or *puruṣa*)- This is combination of materials of 3 *lokas* of solar system, so is called *vaiśva* (=including all). In same sense, man has been called image of God in Bible, Genesis (1/27).
Aśva (horse) is created from *aśru* (=tears) of *Brahma*, i.e. water like material of galaxy. This is moving force, so horse, trade winds, or a unit of power in physics is also called *aśva* or horse.(*Śatapatha Br.*13/3/1/1,6/1/1/11 etc)
Gau (Cow) has 3 components-receipt of energy, place of creation and creation. Thus rays of sun received on earth are *Go* (*gau*), earth is also *Go*. Human organs are also *Go*. Words are *Go*.(*Śatapatha Br.*3/1/2/14,6/5/2/17 etc.)
Avi (Ram)-This is motion of light in straight line. Ram also attacks in a straight line, so the light energy is called *Avi* (=ram). This is protector of earth and gives green colour to leaves (photo-synthesis).(*Śatapatha Br.*6/1/2/33,7/5/2/20 ,7/5/2/6 etc)-अविर्वै नाम देवतर्तेनास्ते परिवृता। तस्या रूपेणेमे वृक्षा हरिता हरितस्रजः।(अथर्व १०/८/३१)

Aja-This is *avyaya-puruṣa* which is chain of transformations-अजोऽपि सन्नव्ययात्मा(गीता ४/६). This is consumed for transformation, so the common animal whose meat is eaten is called *aja. Aja* and *puruṣa*-both are 4 footed. In transformation, nothing new is born-so, it is *aja* (=un-born).

Grāma-araṇya-Its physical meaning is given in *purāṇas*-गौरजः पुरुषो मेषश्चाश्वाश्वतरगर्दभाः। एतान्ग्राम्यान्पशूनाहुरारण्यांश्च निबोध मे।। श्वापदा द्विखुरा हस्ति वानराः पक्षिपञ्चमाः।
औदकाः पशवः षष्ठाः सप्तमाश्च सरीसृपाः।।(विष्णु पु.१/५/५१-५२)
Animals of village-*gau* (cow), *aja* (goat), *avi* (ram), *aśva* (horse), *aśvatara* (mule), *gardabha* (ass).
Animals of forest-*Śvāpadā* (=feet like dogs), *dvikhura* (with two hoofs), *hasti* (elephant), *vānara* (monkey), *pakśi* (birds), *audaka* (water animal), *sarīsṛpa* (reptiles). These are indicative of class of animals and similar objects in space and within human body. In Quran also *baka*r also means goat, ram, and even other 4-footed like cow, camel.

Pṛṣdājya-*Pṛṣad*=curd, solid matter. Planets upto mars are solid, so the zone is called ocean of curd (*Bhāgavata purāṇa,* part 5). Two life giving materials are created by *soma* (spread of energy)-*Oṣadhi* are plants which wither away after fruits and *vanaspati* which give fruit every year. *Oṣadhi* are dominant in *soma, vanaspati* in *agni* which retains the form. *Oṣadhi* has 4 types of elements-*dadhi* (curd) is solid body, it is *śukra* as cell form as start of life. This is matter of earth. Solar rasa (fluid) is *madhu* (honey). Essence present everywhere is *ghṛta* (butter). *Amṛta* is the root *rasa* of *parameṣṭhī*-

दधि हैवास्य लोकस्य रूपम्।(शतपथ ७/५/१/३)
Dadhi is form of this world-earth.
यदब्रवीद्धिनोति मेति तस्माद्दधि। (शतपथ ब्रा.१/६/४/८)
It spoke (*vāk*=space), killed (*hinoti*=occupied space exclusively), measured-so it is *dadhi*
मध्वमुष्य (स्वर्गस्य लोकस्य रूपम्)। शतपथ (७/५/१/३)
Madhu is form of that *loka* (solar system).
घृतमन्तरिक्षस्य (रूपम्)। शतपथ (७/५/१/३)
Ghṛta is form of intermediate space (hidden in all).
अन्नस्य घृतमेव रसस्तेजः।(मन्त्र ब्रा.२/६/१५)
Ghṛta is *rasa* or *teja* inherent in *anna.*
अमृतमापः।(गोपथ उ.१/३, कौषीतकि ब्रा.१२/१)
Āp (matter of galaxy) is *amṛta.*
प्रजापतिर्वाऽअमृतस्तस्य विश्वेदेवाः पुत्राः। (शतपथ ६/३/१/१७)
Prajāpati is *amṛta*, his sons are *viśvedevā*(*devas* of galaxy).

Verse 7

तस्माद्यज्ञात्सर्वहुतः ऋचः सामानि जज्ञिरे।
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत।७।

अथर्व १९/६/१३)-छन्दो ह जज्ञिरे तस्माद्यजुस्तस्मादजायत।

From that *Sarvahut yajña Ṛk* and *Sāma* appeared. From that, *Chhandas* (*Atharva*, meters of space and words) appeared and then *Yajuṣa* was created.

Meanings of *vedas* is explained in about 50 ways. The triple divisions of different kinds are *vedas,* the root or base remains after division-that is *Atharva*. So *Trayī* (=triple, *veda*) means 4 *vedas* (see pages 9-22 for details). It does not mean that *Ṛk, Yajuṣ, Sāma* were created in that order and *Atharva* was last. In a single verse, so called first *Ṛk veda*

mentions *Atharva* twice-

त्वामग्ने पुष्करादध्यथर्वा निरमन्थत। मूर्ध्नो विश्वस्य बाधतः। १३।

तमुत्वादध्यङ् ऋषि पुत्र ईधे अथर्वणः। वृत्रहणं पुरन्दरम्।१४। (ऋक् ६/१६)

O *Agni* (first born) ! You are at head of world whch has been created out of water-like uniform matter (*puṣkara*=from water, lotus) as lotus due to churning of *Atharvā* (sage,fixed frame-*Atharva veda* as foundation). Son of *Atharvā* was *Dadhyaṅ* (sage, solid planets like curd-size of *dadhi*-sea in *Bhāgavata*) who burnt first fire which destroyed *Vṛtra* (*Asura* king, darkness due to round cover) and its *pura* (town or any formation).

In this verse, *Chhandānsi* (plural of *chhanda*) has several meanings. *Chhanda* is defined in many ways in *veda* and *purāṇas*. Vedic examples are given below-

(1) यश्छन्दोभिश्छन्नः तस्मात् छन्दांसी व्याचक्षते। (दैवत ब्रा. ३/१९)

यत् छन्दोभिश्छन्नः तस्माच्छन्दांसि इत्याचक्षते ।(ऐतरेय आ. २/१/६)

They are *chhanda* as the world is *chhanna* (filtered, separated) by them.

(2) छन्दांसि छन्दयन्तीति वा। (दैवत ब्रा. ३/३०)

तानि अस्मा (अस्मै = प्रजापतये) अच्छदयँ स्तानि यद् अस्मा अच्छदयन् तस्मात् छन्दांसि।(शतपथ ८/५/२/१) ते छन्दोभिः आत्मानं छादयित्वा उपयान् तत् छन्दसां छन्दस्त्वम्(तैत्ति सं. ५/६/६/१)

They cover (*chhāda*) the world, *ātmā* or *Prajāpati,* so they are *chhanda.*

(3) देवाः असुरान् हत्वा मृत्योः अबिभयुः, ते छन्दांसि अपश्यन्, तानि प्राविशन्, तेभ्यः यद् यद् अच्छदय तेन आत्मानम् अच्छादयन्त तत् छन्दसां छन्दस्त्वम् (मैत्रायणी ब्रा. ३/४/७)

तद् यद् एनान् छन्दांसि मृत्योः पाप्मनोऽछादयँस्तच्छन्दसां छन्दस्त्वम्, एनान् = देवान् ।(जैमिनीय ब्रा. १/२८४)

They covered (*chhāda*) and protected *devas* and *asuras* from *pāpmāna* (obstruction) and death, so they are *chhanda*.

(4) In *Brahma-samnvaya* of *Pt. Madhusudan Ojha, Avyaya* chapter-

यतो वस्तु व्यवच्छित्ति श्छन्द आयतनं च तत् ।
देश आयाम विस्तरौ दिक्कालौ छन्दसि स्फुटाः ।३८३।
अक्षरोपाधि वशतोऽवच्छिन्नं भवदव्ययम् ।
प्रत्यक्षं भवतिच्छन्दश्छन्दोभिश्छन्दनं च तत् ।
प्राणानाममृतानां तत् छन्दनं प्राणतोऽन्यतः ।३८५।

Meanings of *chhanda*-(1) Separation and volume of an object, (2) Spread in space and dimentions, (3) Measure of direction and time, (4) *Avyaya* enclosed in visible boundary called *akśara*, (5) Coverings of all objects, (6) Cover of *prāṇa, amṛta* etc.

(5) Examples of *Bhāgavata purāṇa* only are given-

1.छन्दांसि अनन्तस्य शिरः गृणन्ति। (२/१/३१)

Chhanda separate the heads of infinity.

2.वाचां बह्वे मुखं क्षेत्रं छन्दसां सप्त धातवः।(२/७/११)

Chhandas are 7 *dhātu* (metal, material), and are measure of words, space.

3.छन्दांसि साक्षात् तत्र सप्त धातवः त्रयीमयात्मन्। (८/७/२८)

Chhandas are 7 *dhātu* in the triples.

4.छन्दः सुपर्णैः ऋषयो विविक्ते। (३/५/४०)

Chhanda is called *suparṇa* (Bird=body with side organs) by sages.

5.छन्दांसि यस्य त्वचि बर्हि रोम। (३/१३/३५)

Chhandas are like skin and hairs of That (world).

6.ताक्ष्र्येण स्तोत्र वाजिना। (४/७/१९)

Chhandas are horses of *Tārkśya* (*Garuḍa*=The great bird).

7. गरुडो भगवान् स्तोत्र-स्तोमश्छन्दोमयः। (६/८/२९)

Garuḍa is formed of *stotras* (description) with *stoma* (volume) and *chhanda* (measure).

8.यत्र हयाः छन्दोनामानः सप्त। (८/३/३१)

Where 7 horses are named *chhandas.*

9.छन्दोमयं यदजयार्पित षोडशारं संसार चक्रम् ।(७/९/२१-२२)

Wheel of world with 16 edges is bound by *chhandas.*

10.खेभ्यमयं छन्दांसि ऋषयः। (८/३/३९)

Chhanda and *Ṛṣi* are spread in space.

11.छन्दोमयो देव ऋषिः पुराणः। (८/७/३०)- पुराण = पुर में गतिशील प्राण।

Deva, ṛṣi, purāṇa (*prāṇa* moving in *pura*) are made of *chhandas.*

12. यस्य छन्दोमयो ब्रह्मदेहः आवपनं विभो ।(१०/८०/४५)

The body of *Brahma* and its seeding is *chhandas*

13. यद्यसौ छन्दसां लोकम् आरोक्ष्यन् ब्रह्मविष्टपम् ।(११/१७/३१)

Chhanda measure the worlds and tree of *Brahma.*

Vāyu purāṇa (Chap. 52), *Brahmāṇḍa purāṇa* (First half, chap.22), *Viṣṇu purāṇa* (2/8-10) and *Matsya purāṇa* etc. also can be seen.

Chhandānsi-Plural form=*Chhanda*+*Chhanda*+*Chhanda.*

1st *Chhanda*=*Atharva veda.*

2nd=*Brāhmaṇa* (*Brāhmaṇa*+*Āraṇyaka*+*Upaniṣad*).

3rd *Chhanda*=Measures of word and world (World=Time+space+Directions+Compound).

छन्दश्च+छन्दश्च+छन्दश्च=छन्दांसि। चार्थे द्वन्द्वः(पाणिनि अष्टाध्यायी २/२/२९)-द्वन्द्व समास ।सरूपाणामेकशेष विभक्तौ (१/२/६४)-समान शब्देषु एकोऽवशिष्यति। जश्शसोः शिः(७/१/२०)-तत् शि कथ्यते । शि सर्वनामस्थानम्(१/१/४२)-शि सर्वनामो भवति।

नपुंसकस्य झलच:(१/१/७२)-तस्माद् नुम् विभक्ति।
सान्तमहत: संयोगस्य (६/४/१०)-दीर्घ-छन्दांसि।
चतुर्थ्यर्थे बहुलं छन्दसि(१/३/६२) सूत्रे वार्तिक: -षष्ठ्यर्थे चतुर्थीतिवाच्यम्
तस्मिन् महाभाष्ये ब्राह्मण भागस्योदाहरण:-या खर्वेण पिबति तस्यै खर्व:।
गायत्री प्रमुखं छन्द: ।(अमरकोष २/७/२२)

Element numbers-Particles of world, numbers of letters in different scripts are given by the verse-

गौरीर्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी।
अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमे व्योमन्।
(ऋक्.१/१६४/४१, अथर्व.९/१०/२१,१३/१/४२; तैत्तिरीय ब्रा.२/४/६/११, तै.आ.१/९/४, निरुक्त ११/४०)

The undivided *vāk* is called *gaurī* (white=colourless, bright). It is vacant space or root thought in mind. As created universe or spoken words, it becomes black. Spoken (or written) words cannot express the thought fully due to inadequacy of language, errors in communication. Created world also absorbs light and is black. This *gaurī vāk* splits the *salila* (wavy water of universe) in 1, 2, 4, 8, 9, 1000 parts. This gives number of letters in 6 types of scripts (*darśa-vāk*=visible words) as elements of 6 *darśana*-

Sānkhya-(1+4)2=25 letters-Roman script in north west direction of *Bhauma Atri.*

Śaiva-(2+4)2=36 letters in Latin, Arabic, Russian, *Gurumukhī* etc.

Maruts-(1+2+4)2=49 letters in *Devanāgarī.*

Kalā =8x8=64 letters of *Brāhmī* script

Vijñāna vāk of *vedas*-(8+9)2=289, 36x3 vowels, 36x5 consonants, 1 undivided *Aum.*

10^3-10^4 letters in script of *Chinā* beyond *vyoma* =Tibet.

Next verse gives number of yearsin life cycle of viśva (world)=(1+2=3) x 4 x 8 x 9 x 1000 x 10,000= 8,64,00,00,000.

This is the number of years in day-night of *Brahmā*, or radius of *tapah-loka* (visible universe). Its half is a *kalpa* or day of *Brahmā* equal to 1000 *yugas.* 1/10th of that 4,32,000 is the number of words in *Ṛk veda* or verses in 18 *purāṇas.*

Root *Vedas*-Five levels of creation are 5 types of *Vedas.* They have appeared from Infinite *veda* of abstract *Brahma.*

0-Infinite-*Ananta* (*Bharadvāja-Taittirīya Br.*3/10/11)

1.Breath of *Brahma* (page 11, para12)-*Svayambhū-Agni*(*Brahma*)

2.*Svedaveda*(*Gopatha* 1/1)*Bhṛgu-Angirā-Parameṣṭhī-Diksoma*

3.Space *Yajña-Gāyatrī* measured-*Sāvitrī*-Solar system-*Agni* (*Deva*)

4.*Svedaveda*-Lunar orbit-*Bhāsvara* (lighted by sun) *soma*

5.Earth *yajña*-Earth-*Annāda* (consumer of food)*agni.*

Vedas of 3 X3 *lokas*

1.*Sanyatī*-(*Brahma-nihśvasita*)Breath of *Brahmā*-

1-*Svayambhū-Brahma-akśara-Dyu*-(*svah*)-*Ṛk*

2.Middle-*Indra-Viṣṇu akśara-Antarikśa* (*Bhuvar*)-*Yaju*

3.*Parameṣṭhī* with its field-*Agni-soma-Bhū-Sāma*

2.*Krandasī*-*Gāyatrī* measured-of *Viṣṇu*-

1.*Parameṣṭhī-Brahma-akśara-Dyu*-(*svah*)-*Ṛk*

2.Middle-*Indra-Viṣṇu akśara-Antarikśa* (*Bhuvar*)-*Yaju*

3.Solar system with its field-*Agni-soma-Bhū-Sāma*

3.*Rodasī*-*Yajña veda*-of *Śiva*-

1.Solar system-*Brahma-akśara-Dyu*-(*svah*)-*Ṛk*

2.Middle-*Indra-Viṣṇu akśara-Antarikśa*(*Bhuvar*)-*Yaju*

3.Earth with its field-*Agni-soma-Bhū-Sāma*

3x3 *Vedas* seen from Earth

1.*Divya Agni*-*Sanyatī*

1.*Svayambhū* at 48 *stoma* (*ahargaṇa*)-*Ṛk*

2.Solar system of 33 *ahargaṇa-Yaju*

3.Wheel of Sun of 21 *ahargaṇa-Sāma*

2.*Antarikśa agni*-*Krandasī*-

1.Solar system upto 33 *ahargaṇa-Ṛk*

2.Wheel of Sun-21 *ahagaṇa-Yaju*

3.Earth surface upto 3 *ahargaṇa-Sāma*

3.*Yajña veda*-*Rodasī*-

1.Wheel of Sun-*Āditya*-21 *ahargaṇa-Ṛk*

2.*Varāha-Vāyu* (air)-15 *ahargaṇa-Yaju*

3.Earth field-Moon orbit-9 *ahargaṇa-Sāma*

त्रयो ह वा इमे त्रिवृतो लोकाः, वेदाश्च तिस्रो वा इमा पृथिव्याः। इयमहैका, द्वेऽअस्याः परे। (शतपथ ब्रा.५/१/५/२१)

Lokas are 3 or 3x3. *Vedas* are 3, earths are 3, this is first, two are beyond that.

Triples

All the triples are vedas which are symbolized by *Jagannātha-Balabhadra-Subhadrā*. They are of many types-about 50 are indicated without explanation-

1.*Ṛk* element as *agni* (*Ṛk*.1/36/11)

2.*Agni* as *Ṛk-sāma*-(*Ṛk*.5/44/14,15)

3.*Yajña* as *Sarvahut veda*-(*puruṣa sūkta-Ṛk*.10/90/9)

4.*Pāñchajanya* (5 levels of creation) *agni*-(*Yaju*.18/67)

5.*Mana-prāṇa-Vāk*-(*Yaju*.36/1)

6. *Mana* as all organs-(*Yaju*35/5-*Śiva sankalpa sūkta*).

7.*Mana=gandharva, Ṛk-sāma=apsarā* (*Yaju*.18/43, *Śatapatha Br*.9/4/1/12)

8.*Garutmāna Suparṇa-Yaju* (12/4)

9.*Navāha* (from 17 to 25 th *aha*) *yajña-Atharva* (10/7/14)

10. *Skambha* (Base pillar)-*Atharva* (10/7/20)

11.*Sanskāra* (formative rituals)-*Atharva* (11/8/23)

12.Triple *lokas* of 8 types-*Atharva* (14/2/71)

13.*Samvatsara*-This has 3 meanings-curved motion of earth in its orbit, time period of 1 year of this orbit, solar field whose boundary is reached by light in 1 year (*Śatapatha Br.*10/4/2/21-26)

14.*Vāk* of *Svayambhū* (*Śatapatha Br.*10/5/1/1-5)

15. Solar system-(*Śatapatha Br.*10/5/1/1-2)

16. Black buck-Skin of black buck is base of world, hairs of 3 colours are three *vedas* (*Śatapatha B*r.1/1/4/1-3). *Brahma* as black cloth or skin-(*Kauṣītaki Br.*4/11, *Taittirīya Br.*2/7/1/4, 2/7/3/3; *Śatapatha* 6/4/1/6,9; 6/4/2/6, 3/2/1/28). Mouse(*ākhū*), *pippal* (ficus tree), red horse are forms of *agni* below earth, surface, and moving on it-*Taittirīya Br.* (1/1/3/3,9), *Śatapatha Br.*(6/6/3/4). *Yajña* by solar energy is at several places e.g. *Śatapatha Br.*(1/1/2/21,2/1/4/19,7/1/34/1,10/4/5/2,11/2/7/1), *Taittirīya Br.*(3/9/12/2,3; 3/10/9/15), *Jaiminīya up.br.*(2/2/1).*Āditya* is light, *angirā* is flame and flow of heat(*Sāma pūrva.* 1/10/2, *Aitarea Br.*18/3/17, *Taittirīya Br.*2/2/3/5-6). *Āditya* goes with speed of light (*Ṛk.*3/53/8, *Jaiminīya Br. up.*1/44/9).

17.Three oceans of *ātmā*- *Śatapatha Br.*(9/4/3/12).

18. Pair of *sā+ama-Aitareya Br.*(12/12/2.3).

19. *Dharma veda-Aitareya Br.*(4/6/22).

20.*Brahma+Kśtra-Aitareya Br.*(40/5/27).

21. *Indra* of 2 *Hari* (*Ṛk+sāma*)-*Aitareya Br.*(8/6/24).
22.Directions as 4 *vedas-Taittirīya Br.*(3/12/9/1)
23.Parts of day as 4 *vedas-Taittirīya Br.*(3/12/9/2)
24.Form-motion-field-base-*Taittirīya Br.*(3/12/9/3)
25.*Brahmaṇa-kśatriya-Vaiśya-Śūdra-Tait. Br.*(3/12/9/4)
26.Earth-sky as *Ṛk-Sāma-Tāṇḍya mahā Br.*(4/3/5,6).
27.*Stomas* of 9,15,21,33-4 *vedas* as *agni, vāyu, āditya, āp* -(*Gopatha Br.pū.*1/29).
28.*Veda* by *Prajāpati-Kauṣītaki Br.*(6/10).
29. *Rasa* of 3 *Lokas-Jaiminīya up.br.*(1/1/1-5).
30.Parent types-*Daivata Br.*(2/23-24)
31.*Bhaiṣajya* (treatment, naurishment)-*Ṣaḍvimśa Br.*(1/5).
32.*Vyāhṛti*-3 *lokas* created by taking (*āhṛti)* matters from *rasa-Aitareya āraṇyaka* (1/2/10).
33. *Svayambhū veda* by *ṛṣis Aja-pṛśni* (*aja=avyaya, pṛśni* =many colours)-*Taittirīya āraṇyaka* (2/9).
34.*Mahāvrata* of *ātmā-Śāṅkhyāyana āraṇyaka* (1/1).
35. *Sāma* of 4 steps-(*Nṛsimha pūrvatāpinī up.*1/4)
36.*Udgītha*-Sound or creation coming out of source-*Chhāndogya up.* (1/3/7).
37. *Madhu* (honey) of *deva-Chhāndogya up.*(3/1).
38.*Rasaveda-Chhāndogya up.*(3/5).
39.*Ādhidaivata-Chhāndogya up.*(1/8).
40.*Adhyātma-Chhāndogya up.*(1/9).
41.*Praṇva* (*Aum*)-*Chhāndogya up.*(2/23/1-2).
42.Sick *Prajāpati* and its cure(31 also)-*Chhānd up.*(4/17).
43. *Bhūta* as *anna-Bṛhadāraṇyaka up.*(1/2/5).
44. Image of the Great *Brahma*-(*Kauṣītaki up.*1/7).
45. *Paryanka* (Bed)-(*Kauṣītaki up.*1/5).

46. *Deva*-men as parent-son--*Manusmṛti* (4/124)
47. 3x3 *vedas* of *Prajāpati-Manusmṛti* (11/264-265).
48. *Sāvitra veda-Manusmṛti* (2/76-77).
49. Institutes of world-*Manusmṛti* (1/21).
50. *Agni-vāyu-Ravi-Manusmṛti* (1/23).
51. All creations, forms, times etc.-*Manusmṛti*(12/97-98).
52.*Gāyatrī veda* of sun-*Mārkaṇḍeya purāṇa*-chapter on creation of sun, *Ṛk* (10/129/5), *Śatapatha* (10/5/2/2) *Taittirīya Br.*(3/12/4).

Branches of *Vedas*-Branches of *vedas* are varieties of elements in world. Meaning of *Yaju* has been explained in *Śatapatha br.*(10/3/5/1-16). Its 100 branches are explained in *Śatapatha br.*(10/2/4/1-9,10/2/6/11-13). In short, *Yaju=Yat+Jū. Yat=prāṇa, jū*=space. 50 are bricks of *prāṇa*, 50 are of *yaju*, 1 combination of both. This is continuation of motion in space in cycles which creates. Based on natural divisions, 28th *Vyāsa, Kṛṣṇa Dvaipāyana* divided *vedas* in branches as *Ṛk*-21, *Yaju*-101, *Sāma*-1000, *Atharva*-9-

अष्टाविंशे पुनः प्राप्ते अस्मिन् वै द्वापरे द्विजाः।
पराशरसुतो व्यासः कृष्णद्वैपायनोऽभवत्।
य एकः सर्ववेदानां पुराणानां प्रदर्शकः।(न तु कर्त्ता-द्रष्टा वा)।
पाराशर्य्यो महायोगी कृष्णद्वैपायनो हरिः।।
आराध्य देवमीशानं दृष्ट्वा साम्बं त्रिलोचनम्।
तत् प्रासादादसौ व्यासो वेदानामभवत् प्रभुः।।
अथ शिष्यान् प्रजग्राह चतुरो वेदपारगान्।
जैमिनिञ्च सुमन्तुञ्च वैशम्पायनमेव च।।
पैलं तेषां चतुर्थञ्च पञ्चमं मां (सूतम्) महामुनिः।
ऋग्वेद श्रावकं पैलं प्रजग्राह महामुनिः।।

यजुर्वेद प्रवक्तारं वैशम्पायनमेव च।
जैमिनिं सामवेदस्य श्रावकं सोऽन्वपद्यत॥
तथैवाथर्व्ववेदस्य सुमन्तुमृषिसत्तमम्।
इतिहासपुराणानि प्रवक्तुं मामयोजयत्॥
एक आसीद्यजुर्वेदस्तच्चतुर्धा व्यकल्पयत्।
चातुर्होत्रमभूद्यस्मिंस्तेन यज्ञमथाकरोत्॥
आध्वर्यं यजुर्भिस्यादृग्भिर्होत्रं द्विजोत्तमाः।
औद्गात्रं सामभिश्चक्रे ब्रह्मत्त्वञ्चाप्यथर्व्वभिः॥
ततः स ऋच उद्धृत्य ऋग्वेदं कृतवान् प्रभुः।
यजूंषि च यजुर्वेदं सामवेदञ्च सामभिः॥
एकविंशतिभेदेन ऋग्वेदं कृतवान् पुरा।
शाखानान्तु शतेनाथ यजुर्वेदमथाकरोत्॥
सामवेदं सहस्रेण शाखानाञ्च विभेदतः।
अथर्व्वाणमथो वेदं बिभेद नवकेन तु।
भेदैरष्टादशैर्व्यासः पुराणं कृतवान् प्रभुः।
योऽयमेकश्चतुष्पादो वेदः पूर्व्वं पुरातनात्॥
इत्येतदक्षरं वेद्यमोङ्कारं वेदमव्ययम्।
अत्रेदञ्च विजानाति पाराशर्य्यो महामुनिः। (कूर्म पुराण, अध्याय ४९)

उपलब्धौ यत्नः क्रियताम्। महान् शब्दस्य प्रयोगविषयः। सप्तद्वीपा वसुमती, त्रयो लोकाः, चत्वारो वेदाः साङ्गाः सरहस्याः बहुधा भिन्नाः-एकशतमध्वर्युशाखाः, सहस्रवर्त्मा सामवेदः, एकविंशतिधा बाह्वृच्यं, नवधाऽऽथर्वणो वेदः। वाकोवाक्यम्, इतिहासः, पुराणं, वैद्यकमित्येतावाञ्छब्स्य प्रयोगविषयः। (पतञ्जलि, व्याकरण महाभाष्य,१/१/१)

ऋग्वेदस्य तु शाखाः स्युरेकविंशति संख्यकाः।
नवाधिकशतं शाखा यजुषो मारुतात्मज।१२॥
सहस्रसंख्यया जाताः शाखाः साम्नः परन्तप।
अथर्वणस्य शाखाः स्युः पञ्चाशद् भेदतो हरे॥१३॥(मुक्तिकोपनिषद्)

एकविंशति शाखायमृग्वेदः परिकीर्तितः।शतं च नव शाखासु यजुषामेव जन्मनाम्।
साम्नः सहस्रशाखाः स्युः पञ्चशाखा अथर्वणः।(सीतोपनिषत् ५)

Thus, *Atharva* has 9 branches-at some places it is called 50. Similarly, *Sāmaveda* branches are 1000, but *Sāma-tarpaṇa-vidhi* tells 13 branches only (*Sāmaveda*, Introduction by *Satavalekar*). In space, 1000 times the size of earth is 2^{10} i.e. 10+3=13 *ahargaṇa*. Similarly, 50 times earth size is 2^6 (2^5=32,2^6=64), i.e. 6+3=9 *ahargaṇa.*

Available texts-*Vedavyāsa* had made1131*mantra samhitā,* and same number of *Brāhmaṇa, Āraṇyaka, upaniṣad* texts. These are representations of real world in word form, so all are *vedas* in female form, world is *Veda-puruṣa-*

शब्दात्मिकां सुविमलर्ग्यजुषां निधानमुद्गीथरम्यपदपाठवतां च साम्नाम्।
देवी त्रयी भगवती भवभावनाय वार्ता च सर्वजगतां परमार्तिहन्त्री।
(दुर्गासप्तशती.४/१०)

Many varied texts are not even heard like-*rahasya, vākovākya, nāraśansī, sanskāra, anvākhyāna, svara, anuśāsana, anumārjana, itihāsa, gāthā, vyākhyāna, anuvyākhyāna, śloka, vidyā.* Only selected pieces of *mantra* (*smhitā*), *Brāhmaṇa, Āraṇyaka*, and about 240 *upaniṣads* are available. Some examples of all *vedāṅgas* are available. A total of 11 *samhitā* are available-

Ṛk-Śākala-10 *maṇḍala*, 2006 *varga*,1000 *sūktas*, 85 *anuvāk* and 10,440 *mantras*. 1000 *sūktas* are symbolized by 1000 names of *Viṣṇu* in *Viṣṇu-sahasranāma* in *anuśāsana parva* of *Mahābhārata* as stated by *Raghunāthatīrtha* in *Madhva* tradition as per *Aitareya āraṇyaka.* The same *sūktas* are arranged in 8 *aṣṭakas*, 64 chapters in *Bāṣkala* branch. In *Śāṅkhyāyana* branch, *pariśiṣṭa* and *Bālakhilya-sūktas* are not esparate, but part

of *samhitā* itself, which is not available.

2. *Yaju*-2 out of 15 branches of *Śukla* and 4 out of 86 branches of *Kṛṣṇa yaju* are available-*Kāṇva, Mādhyandina* (or *Vājasaneyī*) in *Śukla. Taittirīya, Maitrāyaṇī, Kaṭha, Kapiṣṭhala* in *Kṛṣṇa yaju.*

3. *Sāma*-Three branches-*Rāṇāyana, Kuthumi, Jaimini.*

4. *Atharva-Śaunaka, Pippalāda* (being published by Royal Asiatic Society, Calcutta from manuscript of Orissa museum,edited by Prof. *Dipak Bhattacharya* of *Vishvabharati* university (now retired).

Brāhmaṇa-1.*Ṛk-Aitareya, Śānkhyāyana*(*Kauṣītakī*).

2.Yajur-Śatapatha (*Kāṇva, Mādhyandina*)

Taittirīya Br. in *Kṛṣṇa. Kāṭhaka* is partly available.

Sāma-Prauḍha (*Tāṇḍya*), *Ṣaḍvimmśa, Sāmavidhāna, Ārṣeya, Devatādhyāya, Chhāndogya upaniṣad, Samhitopaniṣad, Vamśa.*

Atharava-Gopatha of *Pippalāda Br.*

Āraṇyaka-Ṛk-Aitareya, Śānkhāyana.

Yaju-Śukla-Bṛhadāraṇyaka upaniṣad. Kṛṣṇa-Taittirīya.

Sāma-Tavalkāra (*Jaiminīya upaniṣad Br.*)

Atharva-x

Muktikopaniṣad lists 108 *upaniṣads* as per 4 *vedas.*

Verse 8

तस्मादश्वा अजायन्त ये के चोभयादतः।

गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः।

From the *Puruṣa aśva* (horses, driving force) appeared and others of teeth on both sides. Then *gau* (cow, space+energy+creation) and *aja* (goat,*Avyaya-puruṣa*),

avi (ram, light rays) were created.
These have been explained in verse 6 under *chhanda-paśu. Ubhayādata*=Teeth on both sides-upper and lower jaws. *Jajñire*=were created (verb form of *yajña*). *Jātāh* =born.
Śatapatha Br. (4/4/5)-*Graha-vijñāna-Brāhmaṇa* (=explaining science of planets) gives the cosmic meaning of the *paśu* of teeth on single or both jaws. There are 40 *graha* of 6 types-*upāmśu, antaryāma, śukrapātra, ṛtupātra, āgrayaṇa-pātra* and *ukthya-pātra*. Here, *graha* is a pot which holds (=*graha, grahaṇa*=holding) *soma* (dispersed material). Planets also are holding the matter dispersed in solar system, so they are *grahas. Upāmśu graha* receives incoming *prāṇa*-giving rise to *aja* (goat) moving ahead with head high. *Antaryāma graha* gives *prāṇa*, out going *prāṇa* produces *avi* (ram) which follows others and keeps its head low. Energy flow of sun is *śukra-graha*, the brightest planet is also named *śukra* (venus). That is store of *Indra* (radiation) from which man is formed. So man controls other 4 animals. *Gau* is made from 3 *grahas-āgrayaṇa, āditya, ukthya. Āditya* is field of sun, its store places are *āditya-graha* (*Śatapatha* 4/3/5). *Āgrayaṇa-graha* (4/2/2) controls all *anga* (organs).*Ukthya* (*Śatapatha* 4/2/3) is source material of solar system in 6 zones (*Vaṣaṭkāra*) as 6 ṛtu (also meaning 6 seasons). *Kāṇḍa* 4 of *Śatapatha Br.* describes all 40 *grahas. Ṛtu graha* of 12 types create *aśva* with teeth on both jaws but single hoof. *Gau* has teeth on lower jaw but hoof is divided into two. Man, *Gau, Aśva*

give birth to progeny only once in a year, but *aja, avi* give birth 3 times a year-like crops of food grains. This is general classification of beings on analogy of animals and men. 40 and 12 *grahas* are given in the verse below from *Ṛk*. Verses quoted at pages 13, 47 from *Ṛk* mention *Atahrva* repeatedly, here *sāma* has been mentioned. This is just to indicate that all the *Vedas* were created together.-षट् त्रिंशाश्च चतुरः कल्पयन्तश्छन्दांसि च दधत आद्वादशम्। यज्ञं विमाय कवयो मनीष ऋक् सामाभ्यां प्र रथं वर्त्तयन्ति (ऋक्.१०/११४/६) 36 and 4 (*grahas*=pots of *soma*) were created (or placed). 12 *chhandas* (measures) of *grahas* are kept. Learned creator moves the *ratha* with *Ṛk* and *Sāma.*

Verse 9

तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः।
तेन देवा अजयन्त साध्या ऋषयश्च ये।।

अथर्व (१९/६/११)-तं यज्ञं प्रावृषा प्रौक्षन् पुरुषं जातमग्रशः।
तेन देवा अजयन्त साध्या वसवश्च ये।।

That *Puruṣa* born first was purified for *yajña* by *Barhiṣa* (fire or straw). From that were born *devas, sādhyas,* and *ṛṣis.*

Barhiṣi=in *Barhiṣa.* Verb *barha*=to rise, to glow. *Bṛh*=to grow. *Barhiṣa=kuśa* (straw, reed), *yajña,* brightness, broom. *Mūla barhaṇi* in sagittarius is centre of galaxy from which root (*mūla*), this world grew.

Praukśan=Sprinkled water, saturated. *Jātam*=Born. *Tena*=From that. *Sādhya*=A class of 12 *devas*-
मनोऽनुमन्ता प्राणश्च नरो यानश्च वीर्यवान्।चित्तिर्हयो नयश्चैव हंसो नारायणस्तथा। प्रभवोऽथ विभुश्चैव साध्या द्वादश जज्ञिरे। (वायु पु.६६/१५-१६)

12 *Sādhya devas* are-1.*Mana,* 2. *Anumantā*, 3. *Prāṇa*, 4.*Nara*, 5. *Yāna*, 6.*Chitti*, 7. *Haya*, 8.*Naya*, 9.*Hamsa*, 10. *Nārāyaṇa*, 11. *Prabhu*, 12. *Vibhu.*

Prāṇa, or *chhanda* (*Paṅkti*) have been called *Sādhya devas*-
प्राणा वै साध्या देवास्तऽएतं (प्रजापतिं) अग्रऽएवमसाधयन्(शतपथ.१०/२/२/३)। छन्दांसि वैसाध्या देवास्ते ऽग्रे ऽग्निनाग्निमजयन्त ते स्वर्गं लोकमायन् (ऐतरेयब्रा.१/१६)।

Prior to *Deva* civilization, *Sādhyas* had developed science of *yajña* for all productions (see also verse 16).
साध्या वै नाम देवेभ्यो देवा: पूर्व आसंस्त एतत् (शत सम्वत्सरं) सत्रायणमुपायं स्तेनार्ध्नवं स्ते सगव: सपुरुषा: सर्व्व एव सह स्वर्गं लोकमायन् ।(ताण्ड्यमहा ब्रा. २५/८/२)

Sādhya also means 5 organs of knowledge by which we can accomplish (*sādhana*) any thing.

Ṛṣi=It has 4 meanings as per *Pt. Madhusudan Ojha,* also indicated by *Vāyu purāṇa*-

ऋषीत्येष गतौ धातु:, श्रुतौ सत्ये तपस्यथ।
एतत्सन्नियतं यस्मिन् ब्रह्मणा स ऋषि: स्मृत:। (वायु पु.५९/७९)

(1) *Stars*-अमी ह्युत्तरा हि सप्तर्षय उद्यन्ति,पुर एता:।(शतपथ २/२/१/३)
जज्ञान: सप्त मातृभिर्मेधामाशासत श्रिये।अयं ध्रुवो रयीणां चिकेतदा।(साम.१०१)

(2) Primordial *asat* (intangible) *prāṇa* from which creation started-

असद्वाऽइदमग्रऽआसीत् ।तदाहु: किं तदसदासीदिति। ऋषयो वाव तेऽग्रेऽसदासीत्। तदाहु:-के तेऽऋषय इति। प्राणा वाऽऋषय:। ते यत्पुराऽऽस्मात् सर्वस्मात् इदमिच्छन्त: श्रमेण तपसा अरिषन् -तस्मादृषय:।(शतपथ.६/१/१/१)
अर्चिषि भृगु: सम्बभूव, अङ्गारेष्वङ्गिरा: सम्बभूव। अथ यदङ्गारा अवशान्ता: पुनरुद्दीप्यन्त, तद् बृहस्पतिरभवत्।(ऐतरेय ब्रा.३/३४)
साकञ्जानां सप्तथमाहुरेकजं षडिद्यमा ऋषयो देवजा इति।
तेषामिष्टानिविहितानिधामश:स्थात्रे रेजन्ते विकृतानि रूपश:(ऋक्१/१६४/१५)

इमामेव गोतम-भरद्वाजौ। अयमेव गोतम:, अयं भरद्वाज:। इमामेव-विश्वामित्र जमदग्नी। अयमेव विश्वामित्र:, अयं जमदग्नि:। इमामेव वसिष्ठ कश्यपौ। अयमेव वसिष्ठ:, अयं कश्यप:। वागेवात्रि: ।वाचा ह्यन्नमद्यते। अत्ति ई वै नामैतद्यत्रिरिति। सर्वस्यात्ता भवति, सर्वमस्यान्नं भवति, य एवं वेद।(शतपथ १४/५/२/६, बृहदारण्यक उप.२/२/४)

(3) Link between world and common men-seers of *mantras* - यो वै ज्ञातोऽनूचान: स ऋषिरार्षेय:(शतपथ.४/३/४/१९)
साक्षात्कृतधर्माण ऋषयो बभूवु:। तेऽवरेभ्योऽसाक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान्त्सम्प्रादु:। (यास्क निरुक्त १/२०)

(4) 7 wise men adopted as mental sons of *Brahmā* who spread the progeny and continued tradition of knowledge.ये वै तेन ऋषय: पूर्वे प्रेतास्ते कवय: तानेव तदभ्यतिवदति(तैत्तिरीय आर. ६/४) अष्टाशीति सहस्राणि ऋषीणामूर्ध्वरेतसाम्। प्रजावतां च पञ्चाशद् ऋषीणामपि पाण्डव। (महाभारत सभा११/५४)

See also pages 14-16 for seers and teachers of *mantras.*
Gotra **(**progeny, school**)** *Ṛṣis*-1. *Bhardvāja*, 2.*Kaśyapa*, 3. *Gotama*, 4. *Atri*, 5.*Viśvāmitra*, 6. *Jamadagni*, 7.*Vasiṣṭha.*

Veda propagators-1.*Vasiṣṭha*, 2.*Agastya*, 3.*Bhṛgu*, 4.*Aṅgirā*, 5.*Atri*, 6.*Pulaha*, 7. *Bharadvāja.*

Creation-1.*Marīchi*, 2. *Aṅgirā,* 3.*Atri*, 4. *Vasiṣṭha*, 5. *Pulastya*, 6.*Pulaha,* 7. *Kratu.*

Verse 10

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन्।
मुखं किमस्यासीत्कि म्बाहू किमूरू पादा उच्येते।।

ऋग्वेद(१०/९०/११) मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते।

When the *Puruṣa* started creation how many varieties He thought of ? What are His mouth, hands, thigh, and feet?

Vyadadhuh-Past form of verb. *Dudhañ*=to hold, to naurish. *Katidhā*=how many forms.
Vyakalpayan-Kalpa=to imagine, to create, to think. Creation was by thought of *Brahma,* so thinking and creation both are meant in verb and noun forms.
Mukha-Amarkoṣa (2/6/89) gives these meanings-mouth, source of intake, body, speaking organ, face, eating organ, swallowing. Thus, *mukha*=1.start of any work drama, 2.Method, 3. Main part, 4. Mouth, 5. Source-
मुखं निस्सरणे वक्त्र प्रारम्भोपाययोरपि।
सन्ध्यन्तरे नाटकादेः शब्देऽपि च नपुंसकम्(मेदिनी कोष)
Kau=Which. *Kim*=what.
Bāhū=2 *bāhu.* Hands, implements, arms for protection.
Urū=2 *uru.* Thighs, bones, supporting structure.
Padau=2 *pāda. Pāda*=foot, base, end product, 1/4 part, motion. *Uchyete*=are stated.
This is a question about parts of *Puruṣa*. It is answered in the next verse.

Verse 11

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः।
उरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत।।

अथर्व (१९/६/६)-ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्योऽभवत्।
मध्यं तदस्य यद् वैश्यः पद्भ्यां शूद्रो अजायत।

Its (of *Puruṣa*) mouth was *Brāhmaṇa. Kśatriya* were made as hands. Its thigh were *Vaiśya* and *Śūdras* were born from feet.
Brāhmaṇa-4 Castes are created by God as per quality and functions-
चातुर्वर्ण्यं मया सृष्टं गुण कर्म विभागशः (गीता .४/१३)

Brāhmaṇa is a man with highest qualities of austerity, selflessness, dedication to knowledge, free from greed animosity etc. All are difficult to find-

य:कश्चिदात्मानमद्वितीयं जाति गुणक्रियाहीनं षडूर्मि षड्भावेत्यादि सर्व दोष रहितं सत्यज्ञानानन्दानन्तस्वरूपं स्वयं निर्विकल्पमशेषकल्पधारमशेषभूतान्तर्यामित्वेन वर्तमानमन्तर्बहिश्चाकाशवदनुस्यूतमखण्डानन्द स्वभावमप्रमेयमनुभवैकवेद्यम् अपरोक्षतया भासमानं करतलामलकवत्साक्षादपरोक्षीकृत्य कृतार्थतया कामरागादिदोषरहित: शमदमादिसम्पन्नो भाव मात्सर्य तृष्णा आशा मोहादि रहितो दम्भाहङ्कारादिभिरसंस्पृष्टचेता वर्तत एवमुक्त लक्षणो य: स एव ब्राह्मण इति श्रुति स्मृतिपुराणेतिहासानामभिप्राय:। अन्यथा हि ब्राह्मणत्व सिद्धिर्नास्त्येव। (वज्रसूचिकोपनिषत्)

शान्त: सन्त: सुशीलाश्च सर्वभूतहिते रता:।
क्रोधकर्तुं न जानन्ति एतद् ब्राह्मणलक्षणम्।
सन्ध्योपासनशीलश्च सौम्यचित्तो दृढ़व्रत:।सम: परेषु च स्वेषुएतद्ब्राह्मण लक्षणम्।
एकाहारश्च सन्तुष्ट: स्वल्पाशी स्वल्पमैथुन:।
ऋतुकालाभिगामी च एतद्ब्राह्मणलक्षणम्।।
परान्नं परवित्तञ्च पथि वा यदि वा गृहे।अदत्तं नैव गृह्णाति एतद्ब्राह्मणलक्षणम्।।
योगस्तपो क्षमो दानं सत्यं शौचं दया श्रुतम्।
विद्या विज्ञानमास्तिक्यमेतद्ब्राह्मणलक्षणम्।।(आह्निक सूत्र)

As a caste, 6 works are ascribed to *Brāhmaṇas*-Study, teaching, *yajña* by himsels and for others, giving and taking *dāna* (grant).

अध्यापनमध्ययनं यजनं याजनं तथा।
दानं प्रतिग्रहं चैव ब्राह्मणानामकल्पयत्। (मनुस्मृति १/८८)

Kśatriya is also called *Rājanya* (as in this verse of *puruṣa sūkta*), crowned (*mūrdhābhiṣikta*), born of hands (*bāhuja*), *Virāṭ* (grand) etc-

मूर्धाभिषिक्तो राजन्यो बाहुज: क्षत्रियो विराट्।(अमरकोष २/८/१)

His qualities are bravery, energy, patience, efficiency, boldly facing war, giving of grants and lordship (*Gītā*). *Manusmṛti* adds protection of people, *yajña*, study aloofness also-

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम्।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्।(गीता १८/४३)
प्रजानां रक्षणं दानमिज्याध्ययनमेव च।
विषयेष्वप्रसक्तिश्च क्षत्रियस्य समासतः।(मनुस्मृति १/८९)

Natural works for *Vaiśya* are cultivation, maitaining cows and trade. *Manusmṛti* adds giving of grant, *yajña* and study-

कृषि गौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् (गीता १८/४४)
पशूनां रक्षणं दानमिज्याध्ययनमेवच ।
वणिक्पथं कुसीदं च वैश्यस्य कृषिमेव च।(मनुस्मृति १/९०)

Śūdra likes work as per order-

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम्।(गीता १८/४४)

Many persons are by nature studious, many are prone to fighting, some have managerial ability. Majority of people want service for which there is fight for reservation. However, due to vested interests, the professions became hereditory. There is motivation and natural efficiency in family businesses which has maitained Indian society in over 1000 years of foreign rule. Now, it is seen only as a cause of social rift. There are many qualities due to birth in a family of particular caste, and caste by birth has justifications given in *vedas* and *smṛtis*. It does not mean that castes are good or bad. Each caste name indicates a good quality-*Brāhmaṇa*=knower of *Brahma*,
Kśatriya=Protector (*trāṇa*) from injury (*kśata*),
Vaiśya=Manager of society (*viśa*),
Śūdra=*Āśu dravati* =Quick in techniques.

This has been explained in detail by *Pt. Motilal Sharma* in *Gītā Vijñāna Bhāṣya Bhūmikā*-part 2(c)-*Brahma-Karma-Parīkśā*. The 4-fold division in general has been called 4 classes. Summary chart is given below-

Sl.No. Point	*Brāhmaṇa*	*Kśatriya*	*Vaiśya*	*Śūdra*
1.Devatā	*Agni*	*Indra*	*Viśvadeva*	*Pūṣā*
2.Pitara	*Somapā*	*Havirbhuja*	*Ājyapā*	*Sukālī*
3.Veda	*Sāmaveda*	*Yajur*	*Ṛk*	*Atharva*
4.Chhanda	*Gāyatrī*	*Triṣṭup*	*Jagatī*	*Anuṣṭup*
5.Savana	*Prātah*	*Mādhyandina*	*Sāyam* (*teja*)	*Sāyam* (*tama*)
6.Direction	North	South	East	West
7.Time	Present	Past	Future	All
8.*Varṇa* (colour)	White	Red	Yellow	Black
9.*Yajña*	*Soma*	*Paśubandha*	*Iṣṭi*	*Darvīhoma*
10.Nature	*Satva*	*Satva-raja*	*Raja-tama*	*Tama*
11.Bala	*Vidyā*	*Aiśvarya*	*Vitta*	*Śarīra*
12. Śakti	*Jñāna*	*Kriyā*	*Artha*	*Paśu*
13. Svara	*Udātta*	*Anudātta*	*Svarita*	*Vikasvara*
14.Śabda	*Sphoṭa*	*Svara*	*Varṇa*	*Duṣṭa-varṇa*
15.Brahma	*Avyaya*	*Akśara*	*Ātmakśara*	*Vikārasamgha*
16.Adhyātma	*Prājña*	*Taijasa*	*Vaiśvānara*	*Bhautika*
17. Ādhidaivata	*Sarvajña*	*Hiraṇyagarbha*	*Virāṭ*	*Bhautika*
18.Prakṛtātmā	*Śāntātmā*	*Mahāna*	*Vijñāna*	*Prajñāna*
19.Bhūta	Sky+air	Fire	Water	Earth
20.*Jñāna Ātma*	Similar	Opposites	Lack	
21.*Karma*	*Ātma*	*Sat*	Opposite	None work
22.*Dṛṣṭi*	*Paramārtha*	*Vyavahāra*	*Prātibhāsika*	*Adṛṣṭi*
23.Gati	*Mukti*	*Devasvarga*	*Pitṛsvarga*	*Durgati*
24.Upaveda	*Gandharva*	*Dhanu*	*Āyu*	*Sthāpatya*

Sl.No. Point	Brāhmaṇa	Kśatriya	Vaiśya	Śūdra
25.Ānanda	*Śānta*	*Pramoda*	*Moda*	*Harṣa*
26.Prapañcha	*Ādhyātmika*	*Ādhidaivika*	*Ādhibhautika*	*Pravargya*
27.Śarīra	*Kāraṇa*	*Sūkśma*	*Sthūla*	*Kiṭṭa*
28.Vidyā	*Jñāna*	*Aiśvarya*	*Vairāgya*	*Dharma*
29.Avidyā	*Avidyā*	*Asmitā*	*(Ā)Sakti*	*Abhiniveśa*
30.Pramāṇa	*Āpta*	*Anumāna*	*Pratyakśa*	*Yukti*
31.Vivāha	*Brāhma*	*Svayamvara*	*Gāndharva*	*Paiśāchika*
32.Adhikārī	*Jñānī*	*Jijñāsu*	*Arthārthī*	*Ārtta*
33.Vṛtti	*Maitrī*	*Karuṇā*	*Muditā*	*Upekśā*
34.Yuga	*Satya*	*Tretā*	*Dvāpara*	*Kali*
35.Rātri	*Kāla*	*Mahā*	*Moha*	*Dāruṇa*
36.Ripu	*Kāma*	*Krodha*	*Lobha*	*Moha*
37.Avasthā	*Kṛtakṛtya*	*Karma*	*Jagrat*	*Suṣupti*
38.Vāk	*Parā*	*Paśyantī*	*Madhyamā*	*Vaikarī*
39.Śabda	*Chhandānsi*	*Vākyāni*	*Padāni*	*Varṇāh*
40.Hāsa	*Kala*	*Manda*	*Ati*	*Aṭṭāṭṭa*
41.Puruṣa-lakśaṇa	*Śaśa*	*Haya*	*Kuranga*	*Vṛṣbha*
42.Aparā-mukti	*Sāyujya*	*Sārūpya*	*Sāmīpya*	*Sālokya*
43. Deva	*Brahmā*	*Rudra*	*Viṣṇu*	*Gaṇapati*
44.Sṛṣṭi	*Mānasī*	*Guṇa*	*Vikāra*	*Maithunī*
45.Prāṇī	*Jarāyuja*	*Aṇḍaja*	*Svedaja*	*Udbhijja*
46.Nīti	*Dharma*	*Rāj-nīti*	*Samāja*	*Vyakti*
47. Artha	*Paramārtha*	*Parārtha*	*Svārtha*	*Paramasvārtha*
48.Paśu	*Aja*	*Aśva*	*Gau*	*Avi*
49.Sarpa	*GoldenPannaga*	*Bhṛśkopana*	*Pārāvata*	*Rūkśtvacha*
50.Vanaspati	*Aśvattha*	*Devadāru*	All fruit trees	Bamboo
	Vaṭa-Palāśa-Bilva	*Śrīparṇī-Kāśmarya*	---	*Tūlikā*
51.Worms	Of flower	Of 7 metals	Thread-makers	In soil etc

Sl.No.	Point	*Brāhmaṇa*	*Kśatriya*	*Vaiśya*	*Śūdra*
52.	Birds	*Chakravāk*	*Śarabha*	*Hamsa*	*Kāka*
		Kapota	*Baka*	*Mayūra*	*Gṛddha*
53.	Organs	Head	Hands	Stomach	Feet

Some examples are given witout meaning-

ब्राह्मणोऽस्य मुखमासीत्, बाहू राजन्य: कृत: ।
ऊरू तदस्य यद्वैश्य:, पद्भ्यां शूद्रो अजायत। (यजु ३१/११)

प्रजापतिरकामयत-प्रजायेय इति। स मुखतस्त्रिवृतं निरमिमीत, तमन्वग्निर्देवता अन्वसृज्यत, गायत्री छन्द:, रथन्तरं साम, ब्राह्मणो मनुष्याणां, अज: पशूनाम्। तस्मात्ते मुख्या:, मुखतो ह्यसृज्यन्त।१।

उरसो, बाहुभ्यां पञ्चदशं निरमिमीत, तमिन्द्रो देवता अन्वसृज्यत, त्रिष्टुप् छन्द:, बृहत्साम, राजन्यो मनुष्याणां,अवि: पशूनाम्। तस्मात्ते वीर्य्यवन्त:, वीर्य्याद्धियसृज्यन्त।२।

मध्यत: सप्तदशं निरमिमीत, तं विश्वेदेवा देवता अन्वसृज्यन्त, जगती छन्द:, वैरूपं साम, वैश्यो मनुष्याणां, गाव: पशूनां, तस्मात्ते आद्या अन्नधानाद्ध्यसृज्यन्त, तस्माद् भूयांसोऽन्येभ्य:। भूयिष्ठा हि देवता अन्वसृज्यन्त।३।

पत्त एकविंशं निरमिमीत, तमनुष्टुप् छन्दोऽन्वसृज्यत, वैराजं साम, शूद्रो मनुष्याणां, अश्व: पशूनाम्। तस्माच्छूद्रो यज्ञेऽनवक्लृप्त:। न हि देवता अन्वसृज्यत। तस्मात् पादावुपजीवत:। पत्तो ह्यसृज्येताम्।४। (शतपथ ब्रा.)

सोऽकामयत-यज्ञं सृजेय इति। स मुखत एव त्रिवृतमसृजत। तं गायत्री छन्दोऽन्वसृजत, अग्निर्देवता, ब्राह्मणो मनुष्य:, वसन्त ऋतु:। तस्मात् त्रिवृत् स्तोमानां मुखं, गायत्री च्छन्दसां,अग्निर्देवतानां, ब्राह्मणो मनुष्याणां, वसन्त ऋतूनाम्। तस्माद् ब्राह्मणो मुखेन वीर्य्यङ्करोति। मुखतो हि सृष्ट:।६।

स उरस्त एव बाहुभ्यां पञ्चदशमसृजत। तं त्रिष्टुछन्दोऽन्वसृजत, इन्द्रो देवता, राजन्यो मनुष्य:, ग्रीष्म ऋतु:। तस्माद्राजन्यस्य पञ्चदशस्तोम:, त्रिष्टुप् छन्द: इन्द्रो देवता,ग्रीष्म ऋतु:। तस्मादु बाहु वीर्य्य:। बाहुभ्यां हि सृष्ट:।८।

स मध्यत एव प्रजाननात् सप्तदशमसृजत। तञ्जगतीछन्दोऽन्वसृज्यत, विश्वेदेवा देवता:, वैश्यो मनुष्य:, वर्षा ऋतु:। तस्माद्वैश्योऽद्यमानो न क्षीयते। प्रजननाद्धि सृष्ट:। तस्मादु बहुपशु:। वैश्यदेवो हि। जागत:, वर्षाह्यस्यर्त्तु:। तस्माद् ब्राह्मणस्य

च राजन्यस्य चाद्योऽधरो हि सृष्टः ।१०।
स पत्त एव प्रतिष्ठाया एकविंशमसृजत। तमनुष्टुप्छन्दोऽन्वसृज्यत, न काचन देवता, शूद्रो मनुष्यः। तस्माच्छूद्र उत बहु पशुः-अयज्ञियः। विदेवो हि। न हि तं काचन देवताऽन्वसृज्यत। तस्मात् पादावनेज्यन्नाति वर्द्धते। पत्तो हि सृष्टः। तस्मादेकविंशः स्तोमानां प्रतिष्ठा। प्रतिष्ठाया हि सृष्टः। तस्मादानुष्टुभं छन्दांसि नानु व्यूहन्ति।११। (ताण्ड्य महा ब्रा.६/१/६,८,१०,११)
अभिषेचनीयानि पात्राणि भवन्ति, यत्रैता आपोऽभिषेचनीयानि भवन्ति। पालाशं भवति, तेन ब्राह्मणोऽभिषिञ्चति। ब्रह्म वै पलाशः।नैय्यग्रोध पादं भवति।तेन मित्र्यो राजन्योऽभिषिञ्चति। पद्भिर्वै न्यग्रोधः प्रतिष्ठितः। मित्रेण वै राजन्यः प्रतिष्ठितः। आश्वत्थं भवति, तेन वैश्योऽभिषिञ्चति।(शतपथ.५/३/५/८-१३)

ब्राह्मण-(१) ब्रह्म वै ब्राह्मणः।(तै.ब्रा.३/९/१४/२)
(२)गायत्रछन्दा वै ब्राह्मणः।(तै.ब्रा.१/१/९/६)
(३) आग्नेयो वै ब्राह्मणः।(तै.ब्रा.६/७/३/१)
(४)दैव्यो वै वर्णो ब्राह्मणः।(तै.ब्रा.१/२/६७)
(५) सामो वै ब्राह्मण।:(ताण्ड्य म.ब्रा.२३/१६/५)
(६) यद् ब्राह्मण एव रोहिणी।(तै.ब्रा.२/७/९/४)
(७) ब्रह्म वा अजः।(शतपथ ६/४/४/१५)
(८) ब्रह्मणो वा एतद् रूपं यदहः।(शतपथ.१३/१/५/४)
(९) गायत्रं वै प्रातःसवनं, ब्रह्म गायत्री, ब्राह्मणेषु हवै पशवोऽभविष्यन् (शतपथ.४/४/१/१८)
(१०) सर्वेषां वा एष वनस्पतीनां योनिर्यत् पलाशः।(ऐतरेय ब्रा.२/१)
(११) ब्रह्म हि वसन्तःतस्माद् ब्राह्मणो वसन्ते आदधीत।(शतपथ.२/१/३/५)
(१२) सामवेदो ब्राह्मणानां प्रसूतिः।(तैत्तिरीय ब्रा.३/१२/९/२)

क्षत्रिय-(१) क्षत्रस्य वा एतद्रूपं, यद्राजन्यः।(शतपथ.१३/१/५/३)
(२) आदित्यो वै देवं क्षत्रम्।(ऐतरेय ब्रा.७/२०)
(३) क्षत्रं वा इन्द्रः।(कौषीतक ब्रा.१२/८)
(४) त्रिष्टुप्छन्दा वै राजन्यः।(तैत्तिरीय ब्रा.१/१/९/६)
(५) ऐन्द्रो वै राजन्यः।(तैत्तिरीय ब्रा.३/२/३/२)

(६) क्षत्रं हि राजन्यः, तस्माद् राजन्यो ग्रीष्मे आदधीत।(शतपथ.२/१/३/५)

(७) ऐन्द्रं माध्यन्दिनं सवनं, क्षत्रमिन्द्रः, क्षत्रियेषु ह वै पशवोऽभविष्यत्।(शतपथ ४/४/१/१८)

(८) क्षत्रं वा अश्वः, विडेतरे पशवः।(तैत्तिरीय ब्रा.३/९/७/१)

(९) क्षत्रस्यैतद्रूपं यद्धिरण्यम्।(शतपथ.१३/२/२/१७)

(१०) क्षत्रं वा एतदारण्यानां पशूनां, यद् व्याघ्रः।(ऐतरेय ब्रा. ८/६)

(११) क्षत्रं वै प्रस्तरः, विश इतरं बर्हिः।(शतपथ ब्रा.१/३/४/१०)

वैश्य-(१) जगती छन्दा वै वैश्यः।(तैत्तिरीय ब्रा.१/१/९/७)

(२) अन्नं वै विशः। (शतपथ ब्रा.२/१/३/८)

(३) विडेव वर्षाः, तस्माद् वैश्यो वर्षास्वादधीत। (शतपथ ब्रा.२/१/३/५)

(४) वैश्वदेवं वै तृतीय सवनं, सर्वमिदं विश्वेदेवाः, तस्मात् सर्वत्रैव पशवः।(शतपथ. ४/४/१/१८)

शूद्र-(१) स शौद्रं वर्णामसृजत पूषणम्।(शतपथ.१४/४/२/२५)

(२) असतो वा एषसम्भूतो यच्छूद्रः।(तैत्तिरीय ब्रा.३/२/३/९)

(३) असूर्य्यः शूद्रः। (तैत्तिरीय ब्रा.१/२/६/७)

चार वर्ण-

(१)।चत्वारो वै वर्णाः-ब्राह्मणः, राजन्यः, वैश्यः,शूद्रः।(शतपथ.५/५/४/९)

(२) लोकानां तु विवृद्ध्यर्थं मुख-बाहू-रु-पादतः।
ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निरवर्त्तयत्।(मनुस्मृति१/३१)
सर्वस्यास्य तु सर्गस्य गुप्त्यर्थं स महाद्युतिः।
मुखबाहूपज्जानां पृथक् कर्म्माण्यमल्पयत्।(मनुस्मृति१/८७)

(३) विप्रक्षत्रियविट्शूद्रा मुखबाहूरुपादजाः।
वैराजात् पुरुषाज्जाता य आत्माचार लक्षणाः।(भागवत पु.११/५७)

(४) वक्त्राद्यस्य ब्राह्मणाः सम्प्रसूतास्तद्वक्षस्तः क्षत्रियाः पूर्वभागैः।
वैश्यश्चोर्वोर्यस्य पद्भ्यां च शूद्राः सर्वे वर्णा गात्रतः सम्प्रसूताः।(वामन पु.७९)

(५) ततः कृष्णो महाभाग ! पुनरेव युधिष्ठिर !
ब्राह्मणानां शतं श्रेष्ठं मुखादेवासृजत् प्रभुः।१।
बाहुभ्यां क्षत्रियशतं वैश्यानामूरुतः शतम्।
पद्भ्यां शूद्रशतं चैव केशवो भारतर्षभ।२।

स एवं चतुरो वर्णान् समुत्पाद्य महातपाः।
अध्यक्ष्यं सर्वभूतानां धातारमकरोत् स्वयम्।।३।।(महाभारत, शान्तिपर्व २०७)
(६)मुखतोऽवर्त्तत ब्रह्म पुरुषस्य कुरुद्वह।
यस्तून्मुखत्त्वाद्वर्णानां मुख्योऽभूद् ब्राह्मणो गुरुः।१।
बाहुभ्योऽवर्त्तत क्षत्रं क्षत्रियस्तदनुव्रतः।
यो जातस्त्रायते वर्णान् पौरुषः कण्टकक्षतात्।२।
विशोऽवर्त्तन्त तस्योर्वोर्लोकवृत्तिकरीर्विभोः।
वैश्यस्तदुद्भवो वार्त्ता नृणां यः समवर्त्तत।३।
पद्भ्यां भगवतो जज्ञे शुश्रूषाधर्म सिद्धये।
तस्यां जातः पुराः शूद्रो यद् वृत्या तुष्यते हरिः।५।(भागवत पु.३/६)
(७) ततः सर्गे ह्यवष्टब्धे सिसृक्षोर्ब्रह्मणस्तु वै।
प्रजास्ता ध्यायतस्तस्य सत्यभिध्यायिनस्तदा।१।
मिथुनानां सहस्रं तु सोऽसृजद्वै मुखात्तदा।
जनास्ते ह्युपपद्यन्ते सत्वोद्रिक्ताः सुचेतसः।२।
सहस्रमन्यद्वक्षस्तोमिथुनानां ससर्ज ह।
ते सर्वे रजसोद्रिक्ताः शुष्मिणश्चाप्यशुष्मिणः।३।
सृष्ट्वा सहस्रमन्यत्तु द्वन्द्वानामूरुतः पुनः।
रजस्तमोभ्यामुद्रिक्ता ईहाशीलास्तु ते स्मृताः।४।
पद्भ्यां सहस्रमन्यत्तु मिथुनानां ससर्ज ह।
उद्रिक्तास्तमसा सर्वे निःश्रीका ह्यल्पतेजसः।५।(वायु पु.८/३६-४०)
(८) ब्राह्मण क्षत्रिय विशां शूद्राणां च परन्तप।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः।(गीता१८/४१)

Verse 12

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत।
श्रोत्राद्वायुश्च प्राणश्च मुखादग्निरजायत।

ऋक् (१०/९०/१३,अथर्व.१९/६/७)-मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत।

Moon was born from *mana*, sun from eyes. Air and *prāṇa* from ears and fire from mouth were born.

(Alternate)-From mouth *Indra* and *agni* and from *prāṇa* air were born.

Chandramā=Moon. *Manaso* or *manasah*=From mind.

Jātah=born. *Chakśoh*=From eyes.

Sūryah or *sūryo*=Sun. *Ajāyata*=were born.

Śrotrād=From ears. *Vāyu*=Air.

Prāṇa=Energy, life, driving force.

Cha=And. *Mukhād*=From mouth.

Agni=Fire, a body of mass or energy (*Agri*=First born).

Explanation-*Mana* starts from the primordial desire of *Puruṣa* to create. It was called *śvovasīyasa* (living in vacuum) *mana*. Then it was field of galaxies in visible universe and its image our galaxy-both with 10^{11} particles. Image of both is human mind with same number of particles 10^{11}. Thoughts are fluctuations in that field caused by motion of moon. That field itself is calm and tranquil like moon. So moon is born of *mana.*

Sun is centre of 5 stages of world tree-1.*Svayambhū* (whole world), 2.*Parameṣṭhī* (galaxy), 3.Solar system, 4.Zone of moon orbit, 5.Earth. It is also source of light for both lower and upper worlds. Light is means for seeing so sun is from eyes of *Puruṣa*. Eyes are called *akśa* which means axis also. Sun being at centre of creation process and source of life on earth is also the axis.

Ears-This is organ of hearing. Sound wave comes through air to our ears and carry the wave energy. Thus air and *prāṇa* (energy) were born from ears. Motion aspect of air is specifically called *marut* also. Sound from all directions.

come to ears, eyes can see only forward. Thus direction also are created from ears (next verse).
Mouth-This is source of food for body and source of sound for outer world. Thus mouth is source of creation.
Indra-Creation started from energy spread everywhere called *Indra*, which is in vacuum also-
नेन्द्रादृते पवते धाम किञ्चन (ऋक्.९/९६/६)
As it is in *śūnya* (vacuum), it is *Śuna*. In popular word it is *Śunasira. Śuna* means dog also as it enters vacant house. As king also, *Indra* is *Śunāsīra* as any property without ownership vests in king.
शुनं हुवेम मघवानमिन्द्रम् (ऋक्.३/३०/२२)
As learnt in modern physics, all matter particles are waves of energy locked in a boundary. Thus all forms are from *Indra* enclosed in boundary (*māyā*)-
रूपं रूपं मघवा बोभवीति (ऋक्.३/५३/८)
रूपं रूपं प्रतिरूपो बभूव, इन्द्रो मायाभिः पुररूप ईयते (ऋक्.६/४७/१८)
इन्द्रो रूपाणि करीकृदचरत् (समावेद उत्तर ९/७/३)
Agni-This is formed by word *agri*=first or prime. Thus it is start of creation as blocks of matter or energy. Spread in space is *soma*. Thus the 5 stages of world tree are 5 *agni*. Among them, last three-Sun,moon, earth have mixed effect-so they are called *tri-nā-chiketa* (*chiket*=distinct)-
पञ्चाग्नयो ये च त्रिणाचिकेताः (कठ उप.१/३/१)
Earth as densest last stage is specifically *agni*. First 8 *dhāma* are *agni*. In Indian hemisphere, India is first from equator, so its ruler is *Agni*. This was source of food for world, so it was called *Bharata* (see pages 116-118).

Thus *Indra* and *Agni*-both are mouth or source of creation.

Verse 13

नाभ्या असीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकानकल्पयन्।१३।

From navel (of *Puruṣa*) was created *antarikśa* (intermediate space or worlds), from head sky (bright) appeared. Earth was from feet and directions from ear. That way all *lokas* were made.

Nābhyā=From *nābhi* (navel). *Āsīt*=was.

Antarikśa=Which is seen *(ikśa)* in between (*antar*). Intermediate space or *lokas.*

Śīrṣṇau=From *śīrṣa* (=head).

Dyau=bright sky, it is root of words *deva* and *dina* (=day). *Samavartata*=formed together.*Padbhyām*=From feet (*pada*). *Bhūm*i=Earth, ground. *Diśah*=Directions.

Śrotrāt=From ears (=*śrotra*). *Tathā*=In this way, and.

Lokān=plural of *loka* (=world, people)-

लोकस्तु भुवने जने (अमरकोष ३/३/२)

Akalpayan=Kalpa=To imagine (=*kalpanā* as noun), to create (as creation started from thought of God). Even for man, all works originate from thought only. *Kalpanā* is random thought, *sankalpa* is purposeful, *prakalpa* is plan and *kalpa* is actual creation-

संकल्पमूलः काम्यो वै यज्ञाः संकल्प सम्भवाः।
व्रतानि यमधर्माश्च सर्वे संकल्पदाः स्मृताः। (मनुस्मृति २/३)

Sankalpa is root of all desired works and *yajña* is possible

only with *sankalpa. Vrata* (promised or planned work, rituals), *yama* (restrictions), *dharma* (natural trait, good deed)-all are stated to arise from *sankalpa* only.

Akalpayan=Created as in-

सूर्या चन्द्रमसौ धाता यथापूर्वमकल्पयत्।

दिवं च पृथिवीं चान्तरिक्षमथो सुवः(नारायण उप.१४, ऋक्.१०/१९०/३)

The Creator (or Holder of world) created Sun and moon as before. He made the regions of *Svah* (sky), earth and intermediate space.

Verse 14

यत्पुरुषेण हविषा देवा यज्ञमतन्वत।
वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः।

When *Devas* extended the *yajña* of *Puruṣa* by *havi* (offering), then 3 *ṛtu* (seasons) were given as 3 elements-v*asanta* (spring)=*ājya* (butter), *grīṣma* (summer)=*idhma* (firewood), *śarat* (winter)=*havi* (food, *puroḍāśa=paroṭhā* in *hindi*).

Yat=which, when.

Puruṣeṇa-By *Puruṣa.*

Haviṣā=By *havi . Havi* means any food or consumption, enjoyment. The desire for *havi* is called *havas* in Hebrew or old Arabic/Aramaic languages. In the pair of Adam-Eve, Eve was enjoying the fruit, so she was called *Havva* (=taking *havi*). This is offered as prepared food *puroḍāśa* which is bread with butter. This has become *paroṭhā* in *Hindi.*

Atanvata=extended.

Vasanta-Vasanta is the period in which *agni* partiles settle in objects -यस्मिन् कालेऽग्निकणाः पदार्थेषु वसन्तो भवन्ति स कालो वसन्तः।

Asya=Of this. *Ājya*=Butter.

Grīṣma=When the *agni* particles overpower and hold the objects, that time is called *grīṣma*-

यस्मिन् कालेऽग्निरतिशयेन पदार्थान् ग्रसति, गृह्णाति स कालो ग्रीष्मः।

Idhma-Indhi=to burn, to glow. *Idhma=Indh+mak*. This means *indhana*=firewood, fuel. Its synonyms are-*Edha, Idhma, Indhana, Idhas, samit* (*samidhā*)-(*Amarakoṣa*, 2/4/13)

Śarat-When agni particles are repeatedly worn out, that period is called *śiśira* (or *śarat*).

पुनः पुनरतिशयेन शीर्णा भवन्ति यस्मिन् कालेऽग्निकणाः स कालो शिशिरः।

Explanation-(1) *Ṛtu*-This verse is classification of *ṛtu*. *Ṛta* is dispersed matter without boundary or centre. *Satya* is within a body with a centre. Spread of *ṛta* is called *ṛtu*. This means season or zones of solar system having similar temperature etc. *Samvatsara* is time of 1 year when earth moves around sun in its curved orbit. It is also the sphere around sun whose boundary is reached by light from sun in 1 year. This is solar system, divided into 6 zones like 6 seasons in 1 year.

(2) Seasons are divided into 3,5, 6, 7 seasons-

त्रयो वा ऋतवः संवत्सरस्य। (शतपथ ब्रा.३/४/४/१७)

षड् वा ऋतवः सम्वत्सरस्य। (शतपथ ब्रा.१/२/५/१२)

विंशति शतं (१२०) वा ऋतोरहानि।(कौषीतकि ब्रा.११/७)

पञ्च वाऽऋतवः सम्वतत्सरस्य। (शतपथ ब्रा.३/१/४/५)

सप्तर्त्तवः सम्वत्सरस्य। (शतपथ ब्रा.६/६/१/१४)

(3) Three seasons are *vasanta* (spring), *grīṣma* (summer), *śarat* (winter)-purely from view of temperature. However, increase of heat causes evaporation and its

falling back on earth which is called *varṣā* (rains)-
यस्मिन् कालेऽग्निरतिशयेनोरू इति स कालो वर्षाः।
अथवा-अग्निभिः प्रत्याहता अग्नयः प्रतिमूर्च्छिता आपो भूत्वा पृथिवीमभिवर्षन्ति सिञ्चन्ति इति तदुपलक्षितः कालो वर्षाः।

This ends with winter. As it comes in the middle, *varṣā* is called all seasons and the year, or a country-both are called *varṣa*-as this season gives food to all-
यदा वै वर्षाः पिन्वन्तेऽथैनाः सर्वे देवा सर्वाणि भूतान्युपजीवन्ति (शतपथ १४/३/२/२२) षड्भिः पार्जन्यैर्वा मारुतैर्वा (पशुभिः) वर्षासु (यजत)(शतपथ. १३/५/४/२८) वर्षा वै सर्वऽऋतवः(शतपथ.२/२/३/७)
Taking *varṣā* as centre, 3 seasons are summer, rains, and winter of 4 months each. 4 months of rains are called *chāturmāsa,* when *sanyāsī* stays at a place, otherwise he is not tied to any place. The king also, stops his journeys, tax collections, wars etc. so that cultivation is not hampered. Physical activity of human beings is restricted to exercise in closed arena called *akhāḍa*, derived from the name of first month *āṣāḍha. Rathayātrā* of *Jagannātha* marks starts of this season and season of sports. Incidentally Los Angeles Olympics in 1996 tared on the exact day of *Rathayātrā.*

(4) 5 seasons are by joining *hemanta-śiśira*-
पञ्चर्त्तवो हेमन्तशिशिरयो समासेन (ऐतरेय ब्रा.१/१).
Hemanta-śiśira are severe stages of *śarat*-
यस्मिन् कालेऽग्निकणा हीनतां गता भवन्ति स कालो हेमन्तः।
यस्मिन् कालेऽग्निकणाः पुनःपुनरतिशयेन शीर्णा भवन्ति स कालः शिशिरः।

(5) *Ṛtu* are *pitaras* or productive parents. A steady atmosphere is conducive for production. All 3 stages are necessary-steady rise and decline of energy or heat. Or

rains areneeded for cultivation with summer and winter on either side. Even the period of a woman when she is ready to conceive is called *ṛtu*-period-

वसन्तो ग्रीष्मो वर्षाः-ते देवा ऋतवः। शरद्धेमन्तः शिशिरः-ते पितरः। य एवापूर्य्यतेऽर्द्धमासः, स देवाः। योऽपक्षीयन्ते, स पितरः। अहरेव देवाः, रात्रिः पितरः। पुनरह्नः पूर्वाह्णे देवाः, अपराह्णः पितरः। यत्रोदगावर्त्तते देवेषु तर्हि भवति। अथ यत्र दक्षिणावर्त्तते, पितृषु तर्हि भवति।... अमृता देवाः अपहत पाप्मानो देवाः। मर्त्याः पितरः, अनपहतपाप्मानः पितरः-इति। (शतपथ.२/३/१/२-४)

तस्मात् पितृयज्ञो नाम। तद् वसन्तो ग्रष्मो वर्षाः, एते ते ये व्यजन्त। शरद्धेमन्त शिशिरः,एत उ ते यत् समैरयन्त।(शतपथ.२/६/१/१)

षड्वा ऋतवः पितरः(शतपथ.१३/८/१/२०)

ऋतवः खलु देवाः पितरः (तैत्तिरीय ब्रा.१/३/१०/५)

विचक्षणाद् रेतो ऋतव आभृतं, पञ्चदशात् प्रसूतात् पित्र्यवतस्तन्मा पुंसि कर्त्तर्येरध्वम्।...तन्म ऋतवो अमर्त्यव आभरध्वम्।.. ऋतुरास्मि, आर्त्तवोऽस्मि-इति। (कौषतकि उप.१/३)

(6) Chart of division-

3 *Ṛtu-pitara*	**6 *Ṛtu-pitara***	**Solar months**
1. *Grīṣma-Pitā*	1. *Vasanta-Putra* (*somapā*)	*madhu-mādhava*
(*agniṣvātta*)	2. *Grīṣma-Pitā* (*ājyapā*)	*śukra-śuchi*
2 *Varṣā-Pitāmaha*	3. *Varṣā-Pitāmaha* (*Havirbhuja*)	*nabha-nabhasya*
(*Barhiṣada*)	4. *Śarat-Prapitāmaha* (*somasad*)	*Īṣa-ūrja*
3 *Śarat-Prapitāmaha*	5. *Hemanta-Vṛddha-pra-* (*barhiṣad*)	*saha-sahasya*
(somasad)	6. *Śiśira-Ativṛddha-pra* (*agniṣvātta*)	*tapa-tapasya*

(7) **Concept of time**-This is the verse which introduces the concept of time. When the objects show change of form , we know that time is passing. Unclassified steady change is towards decay only which is *nitya-kāla* (eternal time), describing *kśara-puruṣa*. The cycle of creation from birth to death is divided into 3, 5,

or 7 stages called *sāma*-named after stages of start to finish of a musical tune. This is described in detail in *Chhāndogya upaniṣad*. In *Gitā*, chapter 3, seven stages in creation cycle have been stated-
1.*Akśara* (Creator)--2.*Brahma* (Gross world)--3.*Karma*-(work, visible motion)--4.*Yajña* (production of desired objects)--5.*Parjanya* (pari=perimeter, surroundings, janya =creative)--6.*Anna* (matter grains)--7.*Bhūta* (beings, objects)--1.Active form of *Bhūta* is again *akśara*.-
अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः। यज्ञाद्भवति पर्जन्यः यज्ञः कर्म समुद्भवः।१४। कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षर समुद्भवम्।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्।१५।
एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः।(गीता, अध्याय ३)
(8) The concept of *Ṛtu pitar* (creative stage) has been beautifully described by *paṇḍita Madhsudan Ojha* in his book *Pitṛ-samīkśā* (Jodhpur University)-
शीतर्त्तु मासाश्चत्वारो द्वौमासौ सन्धिरुत्तरौ।
उष्णर्त्तु मासाश्चत्वारो द्वौमासौ सन्धिरुत्तरौ।।१।।
चतुरश्चतुरो मासान् स्वात्यमासमकालतः।
शीतोष्णवर्षाकालाख्याः सम्भवन्त्यृतवस्त्रयः।।२।।
शीतकालो वत्सरार्द्धं याम्यगोलस्थ सूर्य्यकम्।
उष्ण कालो वत्सरार्द्धं सौम्यगोलस्थ सूर्य्यकम्।।३।।
ज्येष्ठा सन्नात्वमवास्या ज्येष्ठासन्ना च पूर्णिमा।
आभ्यांचन्द्रमसः कालो वत्सरे कल्पते द्विधा।।४।।
एक एव ऋताग्निर्वा सोमतो ह्रासवृद्धितः।
ऋतुराख्यायतेषोढा ऋताः सोमाग्नि वायवः।।५।।
वसन्तः स वसन्तः स्युर्व्ययशेषा यदाग्नयः।
ग्रीष्मः स यत्र गृह्णीयुर्भूतान्यन्तर्बहिर्बलात्।।६।।
वरीयांसोऽग्नयो वर्षा स्त्रय उद्ग्राभलक्षणाः।

उत्तरा अग्नि निग्राभ लक्षण ऋतवस्त्रय: ।।७।।
शरत् स आयादधिकं शीर्य्यन्ते तेऽग्नयो यत: ।
स हेमन्तो हासिमन्तो वायौ यत्राग्रयो बहि: ।।८।।
यत्राग्नयोऽतिशय: शीर्णा: स्यु: शिशिर स्तु स: ।
इत्थं वायौ सोमतोऽग्निर्वर्द्धतेऽपि स हीयते ।।९।।

Verse 15

सप्तास्यासन्परिधयस्त्रि: सप्तसमिध: कृता: ।
देवा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम् ।।१५।।

Devas tied the great *Puruṣa* as *paśu* in extending the *yajña* with 7 *paridhi* (circumference) and 3 x 7 *samidhā* (fuel).

Sapta=7, *sa* is the 7th letter in *ya* group of *devanāgarī* script. *Āsan*=were. *Paridhayah*-Plural of *paridhi*=which holds within it-Boundary, circumference.

Tri-Three. *Tri-sapta*=three sevens, 3x7.

Samidhah=which burns easily(*sam+idha*)-Fuel, firewood.

Kṛtāh=Were done. *Yad yajñam*=Which *yajña.*

Tanvānā=Extending, further progress.

Abadhhnan=Tied.

Puruṣam=The *Puruṣa, Paśum*=The *paṣu.*

Explanation-(1) World is described by 3 sevens. There are 3 *lokas* in space, their map on earth surface and image in each human beings. These are the 3 sevens explained simultaneously by *vedas.* Thus the root *Atharva-veda* starts with-

ये त्रिषप्ता: परियन्ति विश्वा: । (अथर्व १/१/१)

Words are surrounded by these three sevens.

(2) Various triples-Three groups of seven *chhandas* after 5 *mā chhandas*-7 *Jagatī chhandas* from *gāyatrī*

to *jagatī*, 7 *Ati-chhandas* from *ati-jagatī* to *ati-dhṛti*, 7 *kṛti-chhandas*. In all, these 26 *chhandas* have given rise to Roman script with 26 letters, in which 25 letters are elements of *sānkhya darśana* and X is extra letter.

(3) Some sevens are-

7 lokas as *vyāhṛti* before *gāyatrī mantra-Bhū, bhuvar, svah, mahar, janah, tapah, satya.*

Pṛthivī, antarikśa, dyu, and 4 directions.

Mitra, Pūṣā, Aryamā, Tvaṣṭā, Bhaga, Indra, Tārkśya, 7 *Marudgaṇa*.

Seven flames of *agni* giving rise to 7 *prāṇa*, 7 *lokas* etc-काली कराली च मनोजवा च, सुलोहिता या च सुधूम्रवर्णा।
स्फुलिङ्गिनी विश्वरुची च देवी, लेलायमाना इति सप्त जिह्वा:(१/२/४)
सप्त प्राणा: प्रभवन्ति तस्मात्, सप्तार्चिष: समिध: सप्त होमा:।
सप्त इमे लोका येषु चरन्ति प्राणा, गुहाशया निहिता: सप्त सप्त।८।
अत: समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धव: सर्वरूपा:।
अतश्च सर्वा ओषधयो रसश्च, येनैष भूतैस्तिष्ठते ह्यन्तरात्मा।९।(मुण्डक२/१)

Here, 7 tongues of *agni* are stated, but in *śānti-pāṭha*, 14 are stated. 7 tongues are for intake (as in Gīta,11/30-*lelihyase*). Fluctuations of mind (or world with 10^{11} galaxies or of galaxy with 10^{11} stars) include 7 tongues of ejection (*angirā, angāra*=flame). These are 14 traits of *mind*-

अग्नि जिह्वा मनव: (ऋक् १/८९/७, वा.यजु.२५/२०)

I.e. *Manu* (traits of mind are tongues of *agni*, or tongues of *agni* are 14 (*Manu*=14).

Seven rays of sun, called horses also-

यस्सप्तरश्मिरिति।सप्त ह्येत आदित्यस्य रश्मय: (सप्तरश्मि:=इन्द्र:=आदित्य:)-जैमिनीय उप.ब्रा.(१/२९/८)

स एष (आदित्य:) सप्तरश्मिर्वृषभस्तुविष्मान्(जैमिनीय उप.ब्रा.१/२८/२)
(हे अश्व ! त्वं) सप्तिरसि। (ताण्ड्य महा ब्रा.१/७/१)
आशु: सप्तिरित्याह। अश्व एव जवं दधाति। तस्मात्पुराशुरश्वोऽजायत। (तैत्तिरीय ब्रा.३/८/१३/२)

Air, Indra also are called 7 *hotā* etc.

वायु: सप्ति:।(तैत्तिरीय ब्रा.१/३/६/४)
इन्द्र: सप्त होता। (तैत्तिरीय ब्रा.२/३/१/१)
इन्द्र: सप्त होत्रा। (तैत्तिरीय ब्रा.२/२/८/५)
इन्द्रियं वै सप्त होता (तैत्तिरीय ब्रा.२/२/८/२)
तस्मै (ब्रह्मणे) सप्तमं हूत: प्रत्यशृणोत्। स सप्तहूतो ऽभवत्। सप्तहूतो ह वै नामैष:। तं वा एतं सप्तहूतं सन्तम्। सप्तहोतेत्याचक्षते परोक्षेण। परोक्षप्रिया इव हि देवा:।(तैत्तिरीय ब्रा.२/३/११/२)
सौम्योऽध्वर: सप्तहोतु:(निदानम्)। (तैत्तिरीय ब्रा.२/२/११/६)
अर्यमा सप्तहोतॄणां होता।(तैत्तिरीय ब्रा.२/३/५/६)

Maruts are in group of 7x7-

सप्त सप्त(७ ×७=४९) हि मारुता गणा: (वा.यजु.१७/८०-८५, ३९/७)-शतपथ ब्रा. (९/३/१/२५)।

(4) 7 *prāṇa* in 4 caves-See *Muṇḍaka Up.*(2/1/8) at previous page.

Brhma-randhra (all *prāṇa*)

Head cave-1.Ears 2-*Soma* -of *Parameṣṭhī* (33 *ahargaṇa*)
(*Vijñānātmā*) 2.Lips-2-*Āditya*-of *Dyu* (21)
3.Nose-2-*Vāyu*-of *Antarikśa* (15)
4. Mouth-1-*Agni*-of Earth (9)

Neck-*Prāṇa-Mana*

Chest cave- 1.Hand-2-*Soma*
(*Prāṇātmā*) 2. Breast-2 *Āditya*
3. Lungs-2-*Vāyu*
4. Heart-1-*Agni*

Heart- *Vyāna-Mana*

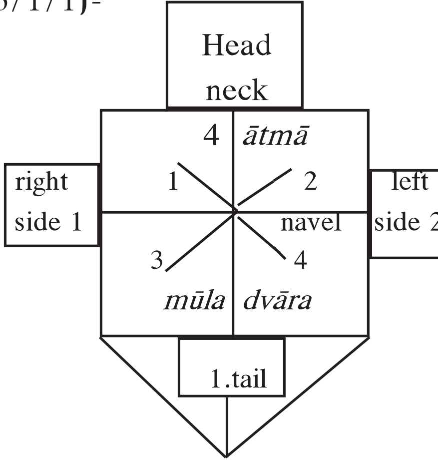
Stomach cave-1.Liver-pancrea-2-*Soma*
(*Vyānātmā*) 2. Clome-2-*Āditya*
3.Kidney-2-*Vāyu*
4.Navel-1-*Agni.*

Navel-*Apāna vāyu*

Hip cave- 1.Hips-2-*Soma*
(apānātmā) 2.urin,stool paths-2 Āditya
3.Testicles-2-*Vāyu*
4.Central hole at bottom-1-Earth

Central hole(*mūlarandhra*)

Bird shape of 7 *ṛṣi -prāṇa* in each cavity is in *Śatapatha* br.(6/1/1)-



Triangular hip bone

(4) Material link to 7th generation-There are 3 types of link of a man with his past or future generations-

Piṇḍa (matter)-upto 7th gen.

Udak (water)-upto 14th gen.

Ṛṣi (string, link of genetic information)-upto 21st gen.

Seven generation link is indicated at many places
वत्से बष्कयेधि सप्ततन्तून् वितत्निरेकवय श्रोतवा उ(ऋक्१/१६४/५)
सप्त क्षरन्ति शिशवे मरुत्वते पित्रे पुत्रासो अप्यवीवतन्नृतम्(ऋक्.१०/१३/५)
Details may be seen in *Śrāddha-Vijñāna* by *Pt. Motilal Sharma*, Rajsthan Patrika Prakashan, Jaipur, or *Pitṛ Samikśā* by *Pt. Madhusūdana Ojha*, Jodhpur University. Modern biology tells that 23 pairs of chromosomes are inherited by men from parents. 10 are inherited from own deeds in earlier lives-*puruṣa* is built in 10 nights (pages-74, 75,199). 28 units are gathered from motion of moon in 28 *nakśatras*. All these units are called *saha* (Ṛk.10/56/5,5/3/9 etc.). 56 heredetary (10 from own lives + 46 from parents) or 46 *sahas* last till 7th generation in division-56(46), 28(23), 14(12), 7(6), 4(3), 2,1.-
-Figers within brackets are chromosome divisions.

Verse 16

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
तेह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ।।

Devas worshipped *yajña* through *yajña* only. Those were the first *dharmas*. Those great men reached the top (*nāka* =pole of the sphere of solar system). In *nāka* of earth (north of India), the *Sādhya* lived, who were *devas* in earlier period.

Yajñena-By *yajña.*

Yajñam=to *yajña.*

Ayajanta=Verb of *yajña* in past tense, did *yajña* or worshipped by this.

Devas-A civilized race of past, persons trying salvation.

Tāni=Those, *Dharmāṇi=Dharmas,* conduct, its rules. *Prathamāni*=The first. *Āsan*=were.

Te=They, *Ha*=only, definitely,etc.

Nāka=Vaikuṇṭha (place of *Viṣṇu*) or the great axis (*kuṇṭha =khūṇṭa*-pole for tying cattle etc.). Mathematically, this is the pole (*dhruva*) of the sphere of solar system. *Dhruva* word is used for pole of sphere of earth extended in space. For solar sphere, north pole is called *Kadamba* and south pole *kalamba*. On that analogy, anchor of a ship is also called *kalamba* (column) as it goes down. The port town is also *kalamba* (Colombo in *Srilanka*). The men in shipping profession are *kalanja* and their country is *Kalinga*. The top man or their king will be *Kadamba* which was name of kings of Orissa or *Karnāṭaka* westcoast, Goa.

Mahimānah=Persons achieving greatness (*mahimā*).

Sachantah=Collector, achievers. *Yatra*=where, *Pūrve*=Earlier. *Sādhya-Sādhana*=Implement, completion of task or project. *Sādhya*=Person who implements or achieves the task (See verse 9 also at page 220-221).

Prior to *yuga* of *Devas* starting with *Svāyambhuva manu* in 29,000 BC (see pages 89-95). *Vāyu purāṇa* (31/3-5, 29) tells that there were *Yāma devas* who created the system of *yajña*. There were three groups among them- *Triptimanta*, *Tviṣimanta*, and *Brajakula*. *Triptimanta* were in 3 sub-groups-*Ajita, Jita-Ajita, Jita*. *Jita* group had 12 branches of 12 *kalā* (arts), *Tviṣimanta* were rulers and *Vaiśya* (traders, cultivators) and workers were *Brajakula*. These tribes later on became *Maṇijā*, divided into 4

groups-12 *Sādhyas* (like *Brahmaṇas*), 120 *Mahārājika* (*Kśatriya*, rulers), 64 *Ābhāsvara* (*Vaiśya*) and 36 Artisans *Tuṣita* of 2 groups-*Apūrva, Pratirūpa. Maṇijā* were centered in China. Language of China with symbols for each word started by *Brahmā* and grammer explaind by *Bṛhaspati* still exists.

Santi-Are. *Pūrve*-In east, in beginning.

Explanation-(1) ***Yajña***-This can be defined as prodution of desired objects in a cycle (pages 18,28). *Aja* of 4 feet is sequence of 4 *yajñas*, used for next stages. The control by conscious *puruṣa* is *śiro-yajña* (head)-5th stage. Practically cultivation is the main *yajña* which sustains people. This is in cycle of solar year (*samvatsara*), so *samvatsara* is called *yajña* (*Śatapatha Br.*1/2/5/12, 2/2/2/4,11/1/1/1,etc.). The *samvatsara* zone of sun (sphere of 1 light year) is place of creation in space, so that too is *yajña.* Food produced from cultivation is used by men, who do their works in daily, weekly, monthly or annual routine. Works by individuals is consumed by factories, institutes, society etc. for their *yajña.* Finally, al these contribute to the running of the country. This is the real meaning of worshipping *yajña* by *yajña.*

(2) *Yajña* can be classified in many ways. There are many divisions of 5, so *yajña* is called *Pāṅkta* (in 5s). Eternal *yajña* of nature can be classifed in 5 classes-

1.*Pāka-yajña*, 2.*Havir-yajña,* 3. *Mahā-yajña*, 4.*Ati-yajña,* 5.*Śiro-yajña*

1 ***Pāka yajña*** are of 7 types-1. *Aṣṭakā*, 2. *Anvaṣṭakā*, 3.*Pārvaṇa-śrāddha*, 4.*Śrāvaṇī*, 5. *Āgrahāyaṇī,* 6.*Chaitrī,* 7. *Āśvayujī.*

2. ***Haviryajña*** are of 13 types-

1.***Iṣṭi-yajña***-7	2. ***Paśu-bandha***-4	3.***Pitrya-yajña***-2
1.*Agnyādhāna*	1.*Nigūḍha*	1.*Pitṛ-yajña*
2. *Agnihotra*	2. *Agnīṣomīya*	2.*Mahā-Pitṛ-yajña*
3.Darśpūrṇamāsa	3.*Sautrāmaṇī*	---------
4.*Chāturmāsa*	4.*Chayanīya*	
5.*Āgrayaṇa*	-----------	
6.*Iṣṭyayana*		
7.*Kāmyeṣṭi*		

3. ***Mahāyajña***-1.***Somayajña***-of 4 types-

1.*Ekāha,* 2.*Ahīna,* 3.*Ayanasatra,*4.*Rātrisatra,* 4.*Mahāsatra*

1.*Ekāha* (of 1 day) has 7 natural (*prākṛtika*) and 58 *Vaikārika* varieties. 7 natural are-

1*Agniṣṭoma*, 2.*Atyagniṣṭoma*, 3.*Ukthyastoma*, 4.*Ṣoḍaśī stoma*, 5.*Atirātra-stoma*, 6.*Vājapeyastoma*, 7. *Āptoryāma stoma.*

2. ***Ahīna*** (of more than a day)-Total is of 36 types as-

Of 2 days-5 types,	10 days-2
Three days-15	12 days-2
four days-2	7 days-1
5.Days-4	8 days-1
6.Days-2	9 days-1, 11 days-1

3. ***Ayanasatra*** are of 35 types as-

Main *Jyotiṣāmayana*-10, Additional-4

Vaikārika-3, *Vaiśeṣika*-3, *Tāpaśchitta*-3, *Bahu-sāmvatsarika*-8,, *Sārasvata*-4, *Dvārṣadvata*-1

4. *Rātri-yajña* are of 32 types.

5. ***Mahāsatra*** is of 5 types-1.*Bhūtayajña*, 2. *Manuṣya-yajña*,

3.*Devayajña,* 4. *Pitṛyajña*, 5. *Brahmayajña.*

Surāyajña is of 2 types of *Sautrāmaṇ*i-1.*Kokila*, 2.*Charaka.*

4.***Atiyajña***-is of 4 types-1.*Medhayajña* (specially for *Rājarṣis*) 2. *Rājasūya* (specially for *Rājā*-king)

3. *Vājapeya* (for *Brāhmaṇa*)

4. *Agni-chayana* (for *Brahmarṣi*)

Medha yajñas-1.*Aśvamedha*, 2. *Gomedha*, 3.*Puruṣamedha*, 4. *Sarvamedha*

5. ***Śiroyajña***-1.*Dharma-yāga*, 2.*Pravargya-yāga*, 3. *Samrāṭ-yāga*, 4. *Mahāvīropāsana.*

(3) **18 *yajñas***-They are called 18 weak boats in *Muṇḍaka*-

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म। (मुण्डक उप.१/२/७)

17 *yajñas* are indicated by words of 4,4,5,2,2 letters; 18th is *sarva* (all) *yajña*-

चतुर्भिश्च चतुर्भिश्च द्वाभ्यां पञ्चभिरेव च।

हूयते च पुनर्द्वाभ्यां तस्मै यज्ञात्मने नमः ।।

ओश्रावय	अस्तुश्रौषट्	येयजामहे	यज,	वौषट्।
१,२,३,४	५,६,७,८	९,१०,११,१२,१३	१४,१५	१६,१७

As per *stoma* (zones of various *ahargaṇa* radius), 18 *yajnā* are-7 *pṛṣṭhya* (surface) *stoma*-3,15,17,21,27,33.

7-*Jyoti* (brightness) *stoma-Agni, Atyagni, Ukthya, Atirātra, Vājapeya, Āptoryāma*

3-*Chhandomā stoma*-24(*gāyatra*),44 (*triṣṭup*), 48 (*jagatī*), *Mahāvrata*-25th *stoma, Sarva* (all) *yajña stoma*

(4) As per constituent material, *yajña* is of two types-1.Consumption of *soma* (by *agni*), 2. *Chiti* (arrangement) of *agni.*

Both *yajña* in nature are related to the *samvatsara agni* which is *Prajāpati.* The *soma* from *parameṣṭhī* is consumed by it. That *soma* is of 4 types-*rājā, vāja, graha, havi*. The *yajña* of these are *havir-yajña* (*darśpūrṇamāsa*), *graha-yajña, vājapeya, rājasūya.*

(5) Practical meaning- All these *yajña* are classified as per zones of space and creation processes there. *Yajña* in human body is centered around 5 sheaths of body having 5 *chakras* in spinal chord as centre. Physically, personal and family *yajña* are daily and weekly acts-like cooking and eating of food, cleaning house, serving neighbours and animals, guests etc. Social *yajña* is production of grain, materials, their supply etc. Nation *yajña* is collection of revenue and running the state which is *rājasūya* as may be seen in example of *Yudhiṣṭhira* in *Mahābhārata. Aśvamedha yajña* is free movement of *aśva* or free transport and communication in country. Within human body, it is un-blocked flow of *prāṇa* as it was done for *Putra-kāmeṣṭi-yajña* for birth of children to king *Daśaratha-Vālmīki Rāmāyaṇa, bālakāṇḍa*. In that *aśvamedha*, no horse had moved in India with army support, it was for re-juvenating the body of king who was of 149 years of age. *Vājapeya* is to increase the strength of country-by education, production, military might etc. in modern terms. *Haviryajña* is production and supply of food.

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Uttara-Nārāyaṇa-Anuvāk

Verse 1

अद्भ्यः सम्भृतः पृथिव्यै रसाच्च विश्वकर्मणः समवर्त्तताग्रे।
तस्य त्वष्टा विदधद्रूपमेति तन्मर्त्यस्यदेवत्वमाजानमग्रे ।१७।

Viśvakarmā (Maker of world) made the earth from water and its *rasa* (essence). The Architect (*Tvaṣṭā*) himself is in form of world. He is first *Deva* of the *Martya* (decaying-*kśara*) world from its birth.

Adbhyah=From waters.

Sambhṛtah-Formed by collection of matter.

Pṛthivyai=For earth.

Rasāt cha=and from *rasa.*

Viśvakarmaṇah=Of *Viśvakarmā* (maker of world).

Agre=First, before all.

Tasya=His, *Tvaṣṭā*=Architect of world.

Vidadhat=Held or took (forms of world)

Rūpam=Forms, *Eti*=Gets, obtains.

Martyasya=Of *martya* (mortal, decaying world).

Devatvam=Quality of *Deva.*

Ājānam=from birth.

Explanation-Sequence of creation is-*Mana* of the *Puruṣa*-sky, air, fire, water, earth-*Oṣdhi-Anna-puruṣa* (man) is with *anna* and *rasa* (page 45). *Oṣadhi* means plants which die after first fruits only like rice, wheat etc. *Vanaspati* is plant giving fruits each year, e.g. mango, apple. *Anna* is any matter of consumption.

Another aspect is that the created world is not different from Creator. The Architect himself has taken various forms

seen in world.
तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः। आकाशाद्वायुः। वायोरग्निः। अग्नेरापः। अद्भ्यः पृथिवी। पृथिव्या ओषध्यः। ओषधीभ्योऽन्नम्। अन्नात्पुरुषः। स वा एष पुरुषोऽन्नरसमयः। (तैत्तिरीय उप.२/१/३)
स तपस्तप्त्वा इदँ सर्वमसृजत यदिदं किञ्च। तत्सृष्ट्वा तदेवानुप्राविशत्। तदनुप्रविश्य सच्च त्यच्चा (स+त्य) भवत्। निरुक्तं चानिरुक्तं च। निलयनं चानिलयनं च। विज्ञानं चाविज्ञानं च। सत्यं चानृतं च सत्यमभवत्। यदिदं किं च। तत्सत्यमित्याचक्षते। (तैत्तिरीय उप. २/६/३)
He is the divinity (*deva* essence) among mortal beings and the world. He is the first born.

Verse 2

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्।
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽनाय।१८।

I know that *Puruṣa* who is beyond that great darkness and bright like *āditya* (of three types-*Aryamā, Varuṇa, Mitra*). Only by knowing him, a man can cross death. There is no other way for emancipation.

Veda=I know. *Aham*=I, *Etam*=That. *Puruṣam*=that *puruṣa*.
Mahāntam=Bigger, great.
Tamasah=of darkness. *Parastāt*=Beyond.
Āditya=Initial form of world structures-start of world is *Aryamā*, of galaxy it is *Varuṇa*, and *Mitra* of solar system (pages 70-71).
Varṇam=Colour, brightness.
Tam eva=Him only. *Viditvā*=by knowing.
Ati mṛtyu=Beyond death. *Eti*=Obtains.
Na anyah=No other, *Panthā*=paths. *Vidyate*=exists.
Ayanāya=For motion.

Verse 3

प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा विजायते।
तस्य योनिं परिपश्यन्ति धीरास्तस्मिन् ह तस्थुर्भुवनानि विश्वा।१९।

Prajāpati moves within each womb. Without being born, he is born as many. Only *Dhīra* (patient, *yogī*) can see that source. Within That only, all the *viśva* (closed, independant and complete systems of 13 levels) and *Bhuvana* (conscious beings of 14 levels) exist.

Charati=moves, *Garbhe*=in womb(s). *Anntah*=within.
Ajāyamāno=Not born. *Bahudhā*=in many ways.
Vijāyate=is born or created. *Yoni*=Place or source of birth.
Dhīrāh=plural of *dhīra*=patient. *Dhīra* is defined as a person who is balanced in opposite extremes, no illusion by changes and maintaining balance in all situations-देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति।१३।
यं हि नव्यथयन्त्येते पुरुषं पुरुषर्षभ।
समदु:खसुखं धीरं सोऽमृतत्वाय कल्पते।१५। (गीता, अध्याय २)
समदु:खसुख: स्वस्थ: समलोष्टाश्मकाञ्चन:।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुति:।(गीता.१४/२४)
Tasmin=In that. *Ha*=Only, certainly.
Tasthu=Situated, placed.
Bhuvanāni=all *bhuvana* (14 levess of conscious beings)
Viśvā-Worlds. Any object from particle, atom, cell size to earth, galaxy is a world with 3 criteria-It is closed, complete and almost independent of outside world. *Viś* means to enter an enclosure.There are 13 levels of *viśva.*

So *viśva* indicates number 13. Higher worlds are successively 10^7 times the size of man-earth, solar system, galaxy, universe. Due to proximity of moon, sphere containing moon's orbit is another level of world. Starting from root universe, there are 5 levels (*parvas*) of world till earth, called reversed tree. Human vertebra has 5 *chakras* being images of these 5 levels (page 43-47). Thus, man is 6th *viśva*. 7 *viśvas* smaller than man are successively smaller in ratio of 10^5 Limit of resolution of human eye is about this part of man-size, so 10^5 is called *lakśa* (=to see). Thus, 13 *viśva*s are depicted as reversed tree. Seven lower worlds are--

1.*Kalila*	Cell	10^{-5} m
2.*Jīva*	Atom	10^{-10} m
3.*Kuṇḍalinī*	Nucleus	10^{-15} m
4.*Jagat*	Particles	10^{-20} m
5.*Deva-dānava*	Quarks	10^{-25} m
6.*Pitar*	Proto-type	10^{-30} m
7.*Ṛṣi*(4)	String	10^{-35} m

Jagat is functional,creative,conscious element. As a functional and conscious element, it is called *puruṣa. Puruṣa* is of four levels. Undifferentiated, uniform, homogenous source of world is called *Parātpara (Para*= highest, *Parāt*=beyond that, beyond description). That is called *rasa*. It is same in *deśa* (place), *kāla* (time), *dik* (direction), so called *trisatya*. In modern astrophysics,

this is called perfect cosmological principle, i.e. universe as a whole is homogenous (same density everywhere), isotropic (same in every direction), steady (same in all times), in so-called Steady-state-theory.

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये, विश्वस्य स्रष्टारमनेकरूपम् ।

विश्वस्यैकं परिवेष्टितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति ।(श्वेताश्वतरउप.४/१४)

Viśva is closed with a creator. It can be of cell (*kalila*) size.

वालाग्र शतसाहस्रं तस्य भागस्य भागिनः ।

तस्य भागस्य भागार्द्धं तत्क्षये तु निरञ्जनम् ।।(ध्यानविन्दु उपनिषद ४)

Lower worlds start with *bālāgra* (Hair-end of 10^{-6} meters) sized cell and are successively smaller by 1 lakh times from man. Lowest size is *Ṛṣi.* Next 3 stages are-

ऋषिभ्यः पितरो जाताः पितृभ्यो देवदानवाः ।

देवेभ्यश्च जगत्सर्वं चरं स्थाण्वणुपूर्वशः ।।(मनुस्मृति ३/२०१)

Jagat is functional, creative, abstract, conscious-

जगज्जीवनं जीवनाधारभूतम् ।(नारदपरिव्राजकोपनिषद् ४/५०)

जगत्प्रहृष्यत्यनुरज्यते च। (गीता ११/३६), जगतःशाश्वते मते। (गीता ८/१६)

जगतव्यक्तमूर्त्तिना। (गीता ९/४),।जगद्विपविर्त्तते ।(गीता ९/१०)

Three *satyas*-सत्यव्रतं सत्यपरं त्रिसत्यं सत्यस्य योनिं निहितं च सत्ये ।

सत्यस्य सत्यं ऋतसत्यनेत्रं सत्यात्मकं त्वां शरणं प्रपन्नाः(भागवत पु.१०/२/२६)

Modern cosmology theories can be seen in-Universe Around Us-by *J.V.Narlikar*-Oxford University Press. Quantum Mechanics and other theories of Physics are in-Lectures in Physics-by *Richard P.Feynman*-Narosa Publishers, Delhi.

Verse 4

यो देवेभ्य आतपति यो देवानां पुरोहितः।
पूर्वो यो देवेभ्यो जातो नमो रुचाय ब्राह्मये।२०।

I worship that radiant *Brahma* who gives light to *devas* and who is before them for their benefit. He was born before all *devas.*

Yo=Who. *Devebhyah*=from *devas.*

Ātapati=Heats, works hard, gives light.

Devānām=Of *devas.*

Purohita=Pura=in front, *hita*=benefit. Who remains in front for doing good. Priest, advocate, guide etc.

Pūrvo-Before, *Jātah*=Was born. *Namo*=Salute, worship.

Ruchāya=For bright or beautiful.

Brahmaye=For *Brahma.*

Verse 5

रुचं ब्राह्मं जनयन्तो देवा अग्रे तदब्रुवन्।
यस्त्वैवं ब्राह्मणो विद्यात्तस्य देवा आसन् वशे।२१।

Devas visualized bright *Brahma* and told him first that all *devas* are under the control of *Brahma* knower who understands His eternal form.

Rucham brāhmam= of Bright *Brahma*

Janayanto=Creating. *Tad abruvan*=Told that.

Yastu=Who so ever. *Evam*=this.

Brāhmaṇa=Highest cate born from mouth of *Puruṣa,* knower of *Brahma.*

Vidyāt=Knew. *Vaśe*=In control of.

Verse 6

श्रीश्च ते लक्ष्मीश्च पत्न्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ व्यात्तम् इष्णन्निषाणामुं म इषाण सर्व लोकं म इषाण ।२२।

Śrī and *Lakśmī* are your wives, day-night are your sides, *nakśatra* (stars or their groups) are your body or form. *Aśvin* (pair of earth-*dyu*) are your open mouth. Give desired objects. Take me to the supreme state. Give me happiness of the world.

Śrī and *Lakśmī*- bot indicate wealth or possessions. But *Śrī* is invisible energy, zeal, efficiency, fame, happiness, peace of mind etc. *Lakśmī* is visible like money, house, land, vehicles, foodgrains, cattles etc.-

यया जनः सर्वजनाश्रयणीयो भवति सा श्रीः । श्रीयते यया सा श्रीः सम्पदित्यर्थः । ययापेक्ष्यते दृश्यते जनैः सा लक्ष्मीः सौन्दर्यमित्यर्थः । सर्वानैरपेक्ष्येण श्रयते हरिं या सा श्रीः क्षीरसमुद्रमन्थनादाविर्भूता भगवती श्रीः । यद्वा श्रीयते श्रीहरिणामपि सा श्रीः । तदाश्रयणादेव श्रीयते सर्वैर्गुणैः सौन्दर्यमाधुर्यादिभिः या सा श्रीः।

लक्ष्यते दृश्यते सर्वैर्या सा लक्ष्मीः शोभा । अथवा लष्यतेऽभिलष्यते सर्वैर्या सा लक्ष्मीः । यद्वा लष्यते हरिणा या सा लक्ष्मीः ।

Aho-rātri-Ahar=day, *rātri*=night. These are two directions of change. Creation of world from formless is called day of *Brahmā* and dissolution of the world again in its source is night of *Brahmā*, both of 1000 yugas (*Gītā*, chap.8)-

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः । रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः(१७)
अव्यक्ताद्व्यक्तयः सर्वे प्रभवन्त्यहरागमे । रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके(१८)

This has been called *darśa-paurṇamāsa* also. *Darśa* is seeing (of new moon) which is start of creation as bright phase of moon starts increasing from that. Its opposite

decline starts from *paurṇmāsa* (full moon). It has been called *Sambhūti* (creation) and *vināśa* (destruction) in *Īśāvāsya upaniṣad* or *sañchara-patisañchara* (actions in forward and opposite directions) in *sāṅkhya* philosophy.

In cycle of 1 year, northward motion of sun is day of 6 months as light and heat of sun increases (in north hemisphere) in this period. Southward motion for 6 months is night. At start of night, *rathayātrā* is done. Earlier, it was rule of *asuras*-then year started from south motion of sun or rains. The actions in opposite direction of several types are given in *Gītā* (8/24-26)-

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ।२४ ।
धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ।२५ ।
शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ।२६ ।

Nakśatra=stars. Groups of stars, galaxies and small bodies of planets (*bālakhilya*) at 60 AU from sun are 3 levels of *nakśatras* (pages 51-52, 158-159). These are the visible body of *Prajāpati.*

Aśvinau=aśvin pair. They are pair of sky -earth which give place and source of creation. In human body, *prāṇa-apāna* are *aśvin*-they are in-out breaths. Their path nose (*nāsikya*) is place of *aśvins.*

Īṣṇan=desired, inspired.

Īṣāṇa=Ispire, give. *Me*=to me.

Me+Īṣāṇa=ma iṣāṇa.

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Chapter 7
Other *Sūktas*

Śrī-sūkta (*pariśiṣṭa* of *Ṛk veda* after octet 4/4/32)

हिरण्यवर्णां हरिणीं सुवर्ण रजतस्रजाम् ।
चन्द्रां हिरणमयीं लक्ष्मीं जातवेदो म आवह ।१ ।
तां म आवह जातवेदो लक्ष्मीमनपगामिनीं ।
यस्यां हिरण्यं विन्देयं गामश्वं पुरुषानहम् ।२ ।
अश्वपूर्वां रथमध्यां हस्तिनाद प्रबोधिनीम् ।
श्रियं देवीमुपह्वये श्रीर्मा देवी जुषताम् ।३ ।
कांसोस्मितां हिरण्यप्राकारामार्द्रां ज्वलन्तीं तृप्तां तर्पयन्तीम् ।
पद्मेस्थितां पद्मवर्णां तामिहोपह्वये श्रियम् ।
चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम् ।
तां पद्मिनीमीं शरणं प्रपद्ये अलक्ष्मीर्मे नश्यतां त्वां वृणे ।५ ।
आदित्यवर्णे तपसोधिजातो वनस्पतिस्तववृक्षोऽथ बिल्वः ।
तस्य फलानि तपसा नुदन्तु ममान्तरायाश्च बाह्या अलक्ष्मीः ।६ ।
उपैतु मां देवसखः कीर्तिश्च मणिना सह ।
प्रादुर्भूतो सुराष्ट्रेस्मिन् कीर्तिमृद्धिं ददातु मे ।७ ।
क्षुत्पिपासामला ज्येष्ठामलक्ष्मीं नाशयाम्यहम् ।
अभूतिमसमृद्धिं च सर्वां निर्णुद मे गृहात् ।८ ।
गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् ।
ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम् ।९ ।
मनसः काममाकूतं वाचः सत्यमशीमहि ।
पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः ।१० ।
कर्दमेन प्रजाभूता मयि सम्भव कर्दम ।
श्रियं वासय मे कुले मातरं पद्ममालिनीम् ।११ ।

आप: सृजन्तु स्निग्धानि चिक्लीत वस मे गृहे ।
नि च देवीं मातरं श्रियं वासय मे कुले ।१२ ।
आर्द्रां पुष्करिणीं पुष्टिं सुवर्णां हेममालिनीम् ।
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ।१३ ।
आर्द्रां य: करिणी यष्टिं सुवर्णां हेममालिनीम् ।
सूर्यां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ।१४ ।
तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।
यस्यां हिरण्यं प्रभूतं गावो दास्योऽश्वान् विन्देयं पुरुषानहम् ।१५ ।
य: शुचि: प्रयतो भूत्वा जुहुयादाज्य मन्वहम् ।
सूक्तं पञ्चदशर्चं च श्रीकाम: सततं जपेत् ।१६ ।
पद्मानने पद्मनि पद्मपत्रे पद्मप्रिये पद्मदलायताक्षि ।
विश्वप्रिये विश्वमनोनुकूले त्वत्पादपद्मं मयि सन्निधत्स्व ।१७ ।
पद्मानने पद्मऊरू पद्माक्षी पद्मसम्भवे ।
तन्मे भजसि पद्माक्षि येन सौख्यं लभाम्यहम् ।१८ ।
अश्वदायी गोदायी धनदायि महाधने ।
धनं मे जुषतां देवि सर्वान्कामांश्च देहि मे ।१९ ।
पुत्र पौत्र धनं धान्यं हस्त्यश्वादि गवे रथम् ।
प्रजानां भवसी माता आयुष्मन्तं करोतु मे ।२० ।
धनमग्निर्धनं वायुर्धनं सूर्यो धनं वसुः ।
धनमिन्द्रो बृहस्पतिर्वरुणं धनमस्तु मे ।२१ ।
वैनतेय सोमं पिब सोमं पिबतु वृत्रहा ।
सोमं धनस्य सोमिनो मह्यं ददातु सोमिनः ।२२ ।
न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृत पुण्यानां भक्तानां श्री सूक्तं जपेत् ।२३ ।
सरसिज-निलये सरोज-हस्ते धवलतरांशुक गन्धमाल्यशुभे ।

भगवति हरिवल्लभे मनोज्ञे त्रिभुवन भूतिकरी प्रसीदमह्यम् ।२४।
विष्णुपत्नीं क्षमां देवीं माधवीं माधव-प्रियाम् ।
लक्ष्मीं प्रियसखीं देवीं नमाम्यच्युत-वल्लभाम् ।२५।
महादेव्यै च विद्महे विष्णुप्त्न्यै च धीमहि । तन्नो लक्ष्मीः प्रचोदयात् ।२६।
श्री वर्चस्वमायुष्यमारोग्यमाविधाच्छोभमानं महीयते ।
धनं धान्यं पशुं बहु पुत्र लाभं शत सम्वत्सरं दीर्घमायुः ।२७।

Meaning-(1) O *Jātaveda*! (name of *Agni,* who knows *vedas*) Bring *Lakśmī* to me who is *Hiraṇyavarṇā* (of golden colour), *Hariṇī* (she-deer, who gets *Hari*), *Suvarṇa-rajatasrajā* (with garland of gold, silver), *Chandrā* (bright and pleasant as moon), *Hiraṇmayī* (radiant as gold or form of wealth).

(2) O *Jātaveda Agni*! Bring to me *Tām* (that *Śrī*) the *Lakśmī* which never goes away. By that, I will get *Hiraṇya* (Gold and other wealth), *Gau* (earth, cow, speech, organs of action and knowledge), *aśva* (horses, vehicles) and *Puruṣa* (supreme being, his devotees, and other helpful persons).

(3) I beckon *Śrī devī* to join with me who is *Aśva-pūrvā* (horses in front of her in outer boundary), *Ratha-madhyā* (*Ratha* in middle boundary, or sitting in middle of *ratha*), *Hasti-nāda-prabodhinī* (in inner boundary wakes up with sound of elephants or awakens others by that sound).

(4) I invite *Śrī devī* near me who is *Kā* (form as happiness), *Sosmitā* (with mild smile), *Hiraṇya-prākārā* (with golden boundary wall), *Ārdrā* (Wet with pity or born from ocean of milk), *Jvalantī* (very shining), *Tṛptā* (satisfied), *Tarpayantī* (satisfying others), *Padme-sthitā* (sitting on lotus), *Padma-varṇā* (of the colour of lotus).

(5) I seek shelter of *Śrī* whom I have selected for removing

my misery. She is *Chandrā* (pleasing or shining like moon), *Prabhāsā* (very radiant), *Yaśasā-jvalantī* (shining with fame of protecting devotees), *Deva-juṣṭa* (served by *Devas*, or herself devoted to the Great *Deva*), *Udārā* (giving more than demand), *Tā* (that supreme element), *Padminī* (like *padma*=lotus), *Īm* (created world-see page 168).

(6) May *Śrī* remove my poverty and deviations from path of worship as a fruit of *tapas* (austerity) for her. She is *Āditya-varṇā* (of the colour or nature of *āditya*) and gave birth to trees and *Śrī-phala* (fruit of Aegal=*Bel* tree).

(7) May *Devasakhā* (*Agni* is messenger of *Devas* to carry their food, or *Kubera* is friend of *Śiva* at *Kailāśa* mountain) join me with *kīrti* (fame) and *maṇi* (jewels), as I am born in this country. *Śrī* may give me *kīrti* and *ṛddhi* (wealth).

(8) I am destroying *Alakśmī* (lack of *Lakśmī* or wealth) who is *Jyeṣṭhā* (elder sister of *Lakśmī*) and giving hunger and thirst. From my house *abhūti* (lack of wealth), *asamṛddhi* (lack of prosperity) may be removed by *Śrī.*

(9) Near me I call that *Śrī,* who is *Īśvarī sarvabhūtānām* (Controller of all beings), *Gandhadvārā* (approached through scented door), *Durādharṣā* (un-affected by any damage), *Nitya-puṣṭā* (always healthy) and *Karīṣiṇi* (In form of dry cow-dung, or making all wealth).

(10) *Śrī* may make me abode of fame and give me the wealth desired in my mind, truth in my words, and food grains in form of *paśu* (animals).

(11) O *Kardama* ! son of *Lakśmī* or her father *Kardama ṛṣi*, appear within me and keep the mother (*Mātaram*) with lotus garland (*Padma-mālinī*) in my family. (*Kardama*

is soil or dirt, *lakśmī* or wealth is eaned with hand, so it is dirt (*mala*) of hand (*kara*)-i.e. *Kamalā.*

(12) O *Chiklīta* (son of *Śrī Devī,* or her house guard) ! You stay in my house so that *Āpah* (waters) may create fatty foods (curd, *ghee* etc.) and the Mother Śrī may reside in my family for ever.

(13) O *Jātaveda* ! Bring *Lakśmī* to me who is *Ārdrā* (wet with pity), *Puṣkariṇī* (like *puṣkara*=lotus, living in lotus, or washed by elephants=*Karī*), *Yaṣṭi* (Keeping baton, in form of *yajña,* or help to old as stick), *Piṅgalā* (of reddish yellow colour), *Padma-mālinī* (with garland of lotus), *Chandrā* (pleasant or bright as moon), *Hiraṇmayī* (Shining as gold or with wealth).

(14) O *Jātaveda* ! Bring *Lakśmī* (with good *lakśaṇa* or signs) to me who is *Ārdrā* (wet), *Puṣkariṇī, Suvarṇā* (gold), *Hema-mālinī* (With gold garland), *Sūryā* (Giver of birth or radiance of sun), *Hiraṇmayī* (with gold, or shine).

(15) O *Jātaveda* ! Get me That *Lakśmī* who never leaves me, from whom I may get *hiraṇya* (gold), *gāvah* (cattle, earth, or organs of body), *Dāsya* (sevants), *aśva* (horse, vehicle), and *Puruṣa* (men, God).

The 16th verse makes it clear that *Śrī-sūkta* is of 15 verses only. However, verse 26 is *Gāyatrī* of *Śrī* or *Lakśmī* which occurs in *Devi-Atharva-śīrṣa* also.

Special words-***Aśva-pūrvā***-*Aśva* is the driving force spread all over the space. This is created by spread of matter in space, which is *Śrī,* so she is before *aśva.*

Rathamadhyā-Spread within the boundaries of body, called *ratha.*

Hastī-Gross world is hastī (elephant). It is with trunk (*hasta*) so it is called hastī. Its action is *nāda* (sound). Another name of elrphant is *gaja* which means measuring rod (gauge) also. There are 8 *gaja*-The continental shelf are 8 which hold the land mass, so they are called *bhūdhara* (holders of earth, mountain also). Measuring rod also are 8-(1) Earth- (a) Its diameter, (b) *Bhū-yojana*-1000 (or 1600) parts of earth diameter, (c) 27 times *bhū-yojana*, (2) Sun diameter, (3) Motion of light in 1 *truṭi* (33,750 parts of second), (4) Diameter of sun=D, (5) 500 D, for *mahar loka*, (6) 500^2 D for *Janah loka*, (7) 500^3 D for *tapah loka*, (8) 500^4 D for *satya loka*. Knowledge of world is by its measurement.

52 Names of *Śrī*-1.*Hiraṇya-varṇā*, 2.*Hariṇī,* 3. *Suvarṇa-srajā*, 4.*Rajata-srajā*, 5. *Hiraṇyamayī*, 6. *Lakśmī,* 7.*Chandrā,* 8.*Anapagāminī,* 9.*Aśva-pūrvā,* 10.*Ratha-madhyā,* 11. *Hasi-nāda-prabodhinī,* 12.*Śrī,* 13.*Devī,* 14. *Mā,* 15. *Kā,* 16.*Sosmitā,* 17. *Hiraṇya-prākārā,* 18.*Ārdrā,* 19. *Jvalantī,* 20. *Tṛptā,* 21.*Tarpayantī,* 22.*Padme-sthitā,* 23. *Padma-varṇā,* 24. *Prabhāsā,* 25.*Yaśasā,* 26. *Deva-juṣṭā,* 27. *Udārā,* 28.*Tā,* 29. *Padminī,* 30. *Īm,* 31. *Āditya-varṇā,* 32. *Kīrti,* 33. *Ṛddhi,* 34.*Gandha-dvārā,* 35.*Durādharṣā,* 36.*Nitya-puṣṭā,* 37. *Karīṣiṇī,* 38. *Īśvarī,* 39. *Manasah-kāmā,* 40.*Vāchām-ākūti,* 41. *Satyā,* 42. *Paśūnām-rūpā,* 43. *Annasya-yaśasa,* 44. *Matṛ,* 45. *Padma-mālinī,* 46. *Puṣkariṇī,* 47.*Yaṣṭi,* 48. *Piṅgalā,* 49.*Tuṣṭi,* 50. *Suvarṇā*, 51. *Hema-mālinī,* 52. *Sūryā.*

Worship with *Puruṣa-sūkta*-This is given in original sanskrit without translation.

अथ पुरुषसूक्त विधिः

अथ विनियोगः

ॐ अस्य सहस्रशीर्षे ति षोडशर्चस्य पुरुषसूक्तमहामन्त्रस्य नारायण ऋषिः। अनुष्टुप् छन्दः। अन्त्याया त्रिष्टुप् छन्दः। जगद्‌बीजं पुरुषो देवता। पुरुष एवेदं-इति बीजम्। यज्ञेन यज्ञम्-इति शक्तिः। एतावान्-इति कीलकम्। मम सकलाभीष्टसिद्ध्यर्थे धन-धान्य-पुत्रादि सकल सम्पत्समृद्ध्यर्थे श्रीमन्नारायण प्रीति द्वारा सर्वविध पुरुषार्थ सम्पत्तये न्यास-पूजा-पाठ-हवनाभिषेकेषु विनियोगः। इति।।

अथ ऋष्यादि न्यासः

ॐ श्री मन्नारायणर्ष ये नमः शिरसि। ॐ जगत्कारण-पुरुष देवतायै नमो हृदये। ॐ अनुष्टुप्त्रिष्टुप्छन्दोभ्यां नमो मुखे। ॐ पुरुष एवेदम्-इति बीजाय नमो नाभौ। ॐ यज्ञेन यज्ञम्-इति शक्तये नमः कट्याम्। ॐ एतावान्-इति कीलकाय नमः पादौ। मम सकलाभीष्ट सिद्ध्यर्थे धन-धान्य-पुत्रादि-सकल-सम्पत्समृद्ध्यर्थे श्रीमन्नारायण प्रीति द्वारा सर्वविध पुरुषार्थ-सम्पत्तये पुरुषसूक्त-न्यास-पूजा-पाठ-हवनाभिषेकेषु विनियोगाय नमः सर्वाङ्गेषु । इति।।

अथ ऋचाद्यङ्गन्यासः

ॐ सहस्रशीर्षा -इति वाम करे १। ॐ पुरुष एवेदं-इति दक्षिण करे २। ॐ एतावानस्य-इति वाम पादे ३। ॐ त्रिपादूर्ध्व-इति दक्षिण पादे ४। ॐ ततो विराड-इति वाम जानौ ५। ॐ तस्माद्यज्ञात्-इति दक्षिणजानौ ६। ॐ तस्माद्यज्ञात्सर्वहुत ऋचः-इति वाम कट्याम् ७। ॐ तस्मादश्वा-इति दक्षिण कट्याम् ८। ॐ तं यज्ञम्-इति नाभौ ९। ॐ यत्पुरुषं-इति हृदये १०। ॐ ब्राह्मणोस्य-इति कण्ठे ११। ॐ चन्द्रमा मनसो-इति वाम बाहौ १२। ॐ नाभ्या आसी-इति दक्षिण बाहौ १३। ॐ यत्पुरुषेण-इति मुखे १४। ॐ सप्तास्या-इति नेत्रयोः १५। ॐ यज्ञेन यज्ञं-इति मूर्ध्नि १६। इति।।

अथ करन्यासः

ॐ ब्राह्मणोस्य-इत्यङ्गुष्ठाभ्यां नमः। ॐ चन्द्रमा-इति तर्जनीभ्यां नमः। ॐ नाभ्या-इति मध्यमाभ्यां नमः। ॐ यत्पुरुषेण-इत्यनामिकाभ्यां नमः। ॐ सप्तास्यासन्-इति कनिष्ठिकाभ्यां नमः। ॐ यज्ञेन -इति करतल-करपृष्ठाभ्यां नमः।इति।।

अथ हृदयादिन्यासः

ॐ ब्राह्मणोस्य-इति हृदयाय नमः। ॐ चन्द्रमा-इति शिरसे स्वाहा। ॐ नाभ्या-इति शिखायै वषट्। ॐ यत्पुरुषेण-इति कवचाय हुम्। ॐ सप्तास्यासन्-इति नेत्राभ्यां वौषट्। ॐ यज्ञेन यज्ञं-इति अस्त्राय फट्। ॐ भूर्भुवः स्वरोमिति दिग्बन्धः। इति ।।

अथ नारायण ध्यानम्

ध्येयः सदा सवितृ-मण्डल-मध्यवर्ती
नारायणः सरसिजासन-सन्निविष्टः।
केयूरवान् मकर-कुण्डलवान्किरीटी
हारी हिरण्मय-वपुर्धृत-शङ्ख-चक्रः।१।

अथ छन्दो लक्षणम्

मृत्युभीतैः पुरादेवैरात्मनश्छादनाय च।
छन्दांसि संस्मृतानीह छादितास्तैस्ततोऽमराः ।।
छादनाच्छन्द उद्दिष्टं वाससी कृत्तिरेव च।
छन्दोभिरावृतं सर्वं विद्यात्सर्वत्र नान्यतः ।।(बृहत्पाराशर स्मृति२/३९-४०)

अथ देवता लक्षणम्

यस्मिन्मन्त्रे तु यो देवस्तेन देवेन चिह्नितम्।
मन्त्रं तद्दैवतं विद्यात्सन्ति तत्र तु देवताः।४१।

अथ ऋषि लक्षणम्

येन यदृषिणा दृष्टं सिद्धिः प्राप्ता तु येन वै।
मन्त्रेण तस्य सः प्रोक्तो मुनि-भावस्तदात्मकः।४२।

अथ विनियोग लक्षणम्

यत्र कर्माणि चारब्धे जपहोमार्चनादिके।
क्रियन्ते येन मन्त्रेण विनियोगस्तु स स्मृतः।४३।

अथ ब्राह्मण लक्षणम्

अस्य मन्त्रस्य चार्थोऽयमयं मन्त्रोऽत्र वर्तते।
तत्तस्य ब्राह्मणं ज्ञेयं मन्त्रस्येति श्रुति-क्रमः।४४।
एतद्धि पञ्चकं ज्ञात्वा क्रियते कर्म यद् द्विजः।
तदनन्त फलं तेषां भवेद्वेद निदर्शनात्।४५।

छन्दो दैवतमार्षं च विनियोगं च ब्राह्मणम्।
मन्त्रं पञ्चविधं ज्ञात्वा द्विजः कर्म समारभेत्।।२९४।।
दद्यात् पुरुष-सूक्तेन आपः पुष्पाणि चैव हि।
अर्चितं स्यादिदं तेन विश्वं भुवन सप्तकम्।।३८०।।
अनुष्टुभस्य सूक्तस्य त्रिष्टुबन्तस्य देवता।
पुरुषो यो जगद्-बीजं ऋषि-र्नारायणः स्मृतः।।३८१।।

एतान्यविदित्वा यो ऽधीतेऽनुब्रूते जपति जुहोति यजते याजयते तस्य ब्रह्म निर्वीर्यं यातयामं भवत्यथातराश्व गर्तं वा पद्यते स्थाणुं वर्च्छति प्रमीयते वा पापीयान्भवत्यथ विज्ञायैतानि योऽधीते तस्य वीर्यवदथ योऽर्थवित्तस्य वीर्यवत्तरं भवति जपित्वा हुत्वेष्ट्वा तत्फलेन युज्यते। (सर्वानुक्रमणिका,१/१)

अथ न्यास प्रमाणम्

प्रथमां विन्यसेद्वामे द्वितीयां दक्षिणे करे।
तृतीयां वाम-पादे च चतुर्थीं दक्षिणे न्यसेत्।। ३८४।
पञ्चमी वाम-जानौ तु षष्ठी वै दक्षिणे न्यसेत्।
सप्तमीं वाम-कट्यां तु दक्षिणस्यां तथाष्टमीम्।३८५।
नवमीं नाभि-मध्ये तु दशमीं हृदये तथा।
एकादशीं वाम-कुक्षौ द्वादशी दक्षिणे न्यसेत्।३८६।
कण्ठे त्रयोदशीं न्यस्य तथा वक्त्रे चतुर्दशीम्।
अक्ष्णोः पञ्चदशीं चैव विन्यसेन्-मूर्ध्नि षोडशीम्।३८७।
एवं न्यास-विधिं कृत्वा पश्चात् पूजां समारभेत्।३८८।
(बृहत्पाराशर स्मृति, अध्याय २) बृद्ध-हारीत-स्मृति, अध्याय ८ में भी।

अथ नारायण पूजा क्रमः

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।
स भूमिं सर्वतस्पृत्वात्यतिष्ठद्दशाङ्गुलम्।।१।।
श्रीमते नारायणाय नमः आवाहनं समर्पयामि।।१।।
पुरुष एवेदं सर्वं यद् भूतं यच्च भाव्यम्।
उतामृतत्वस्येशानो यदन्नेनातिरोहति।।२।।
श्रीमते नारायणायनमः आसनं समर्पयामि।।२।।

एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ।।३ ।।
श्रीमते नारायणाय नमः पाद्यं समर्पयामि ।।३ ।।
त्रिपादूर्ध्व उदैत्पुरुषः पादोस्येहाभवत्पुनः ।
ततो विष्वङ् व्यक्रामत् साशनानशने अभि ।।४ ।।
श्रीमते नारायणाय नमः अर्घ्यं समर्पयामि ।।४ ।।
ततो विराडजायत विराजो अधिपूरुषः ।
स जातो अत्यरिच्यत पश्चाद् भूमिमथो पुरः ।।५ ।।
श्रीमते नारायणाय नमः आचमनीयं समर्पयामि ।।५ ।।
तस्माद्यज्ञात्सर्वहुतः सम्भृतं पृषदाज्यम् ।
पशूँस्ताँश्चक्रे वायव्या नारण्यान्ग्राम्याश्च ये ।।६ ।।
श्रीमते नारायणाय नमः स्नानं समर्पयामि ।।६ ।।
तस्माद्यज्ञात्सर्वहुतः ऋचः सामानि जज्ञिरे ।
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ।।७ ।।
श्रीमते नारायणाय नमः वस्त्रं समर्पयामि ।।७ ।।
तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ।।८ ।
श्रीमते नारायणाय नमः यज्ञोपवीतं समर्पयामि ।।८ ।।
तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अजयन्त साध्या ऋषयश्च ये ।।९ ।।
श्रीमते नारायणाय नमः गन्धं समर्पयामि ।।९ ।।
यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्यासीत्किम्बाहू किमूरू पादा उच्येते ।।१० ।
श्रीमते नारायणाय नमः पुष्पं समर्पयामि ।।१० ।।
ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।
उरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ।।११ ।।
श्रीमते नारायणाय नमः धूपमाघ्रापयामि ।।११ ।।
चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
श्रोत्राद्वायुश्च प्राणश्च मुखादग्निरजायत ।।१२ ।।

श्रीमते नारायणाय नमः दीपं दर्शयामि ।।१२।।

नाभ्या असीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत।

पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकानकल्पयन्।।१३।।

श्रीमते नारायणाय नमः नैवेद्यं निवेदयामि ।।१३।।

यत्पुरुषेण हविषा देवा यज्ञमतन्वत।

वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः।।१४।।

श्रीमते नारायणाय नमः नमस्कारं समर्पयामि ।।१४।।

सप्तास्यासन् परिधयस्त्रिः सप्तसमिधः कृताः।

देवा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम्।।१५।।

श्रीमते नारायणाय नमः प्रदक्षिणाः समर्पयामि ।।१५।।

यज्ञेन यज्ञमयजन्त देवास्तानिधर्माणि प्रथमान्यासन्।

तेह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः।।१६।।

श्रीमते नारायणाय नमः सपुष्पाञ्जलिं विसर्जनं समर्पयामि ।।१६।।

।इति।

अथ नारायण पूजा प्रमाणम्।

आद्ययावाहवेद्देवमृचा तु पुरुषोत्तमम्। द्वितीययासनं दद्यात्पाद्यं चैव तृतीयया।३९४।

अर्घ्यश्चतुर्थ्यां दातव्यः पञ्चम्याचमनं तथा।

षष्ठ्या स्नानं प्रकुर्वीत सप्तम्या वस्त्र-धौतकम्।३९५।

यज्ञोपवीतं चाष्टम्या नवम्या गन्धमेव च।

पुष्प देयं दशम्या तु एकादश्या च धूपकम्।३९६।

द्वादश्या दीपकं दद्यात् त्रयोदश्या निवेदनम्।

चतुर्दश्या नमस्कारं पञ्चदश्या प्रदक्षिणाः।३९७।

षोडश्योद्वासनं कुर्याद् देव-देवस्य चक्रिणः।

स्नानं वस्त्रं च नैवेद्ये दद्याचमनं हरेः।३९८।(बृहत्पाराशर स्मृति, अध्याय २)

।इति।

अथ षोडशोपचाराः।

आवाहना-सने-पाद्य-मर्घ्य-माचमनीयकम्।

स्नानं वस्त्रोपवीते च गन्ध-माल्यादिभिः क्रमात्।१।

धूपं दीपं च नैवेद्यं नमस्कारं प्रदक्षिणाम्।२। (पाञ्चरात्र)

अथ पञ्चोपचाराः।

ध्यान-मावाहनं चैव भक्त्या यच्च निवेदनम्।
नीराजनं प्रणामश्च पञ्च पूजोपचारकाः(जाबालि १)
गन्ध-पुष्पे धूप-दीपौ नैवेद्यः पञ्च ते क्रमात्।(पाञ्चरात्र)

अथ दशोपचाराः।

अर्घ्यं पाद्यञ्चाचमनं स्नानं वस्त्र-निवेदनम्।
गन्धादयो नैवेद्यान्ता उपचारा दश क्रमात्। (ज्ञानमाला)

अथाष्टत्रिंशदुपचाराः।

अर्घ्यं पाद्य-माचमनं मधुपर्क-मुपस्पृशम्।
स्नानं नीराजनं वस्त्रमाचामं चोपवीतकम्।।
पुनराचमनं भूषा दर्पणालोकनं ततः।
गन्ध-पुष्पे धूप-दीपौ नैवेद्यं च ततः क्रमात्।।
पानीयं तोय-माचामं हस्त-वासस्ततः परम्।
ताम्बूल-मनुलेपं च पुष्पदानं ततः पुनः।।
गीतं वाद्यं तथा नृत्यं स्तुतिं चैव प्रदक्षिणाः।
पुष्पाञ्जलि-नमस्कारा-वष्टत्रिंशत्समीरिताः।। (ज्ञानमाला)

अथ राजो पचा राः।

ततः पञ्चामृता-भ्यङ्ग-मङ्गस्योद्वर्तनं तथा।
मधु-पर्कं परिमल द्रव्याणि विविधानि च।
पादुकां दोलनादर्शं व्यञ्जनं छत्र-चामरे।
वाद्यार्तिक्यं नृत्य-गीत-शय्या राजोपचारकाः।। (संस्कार भास्कर)

अथ कलशादि पूजा

सुवासित जलैः पूर्णं सव्ये कुम्भं सुपूजयेत्।।
मम नामाङ्कितां घण्टां सुदर्शन युतां यदि।
ममाग्रे स्थापयेद्यस्तु तस्य देहे वसाम्यहम्।।
घण्टां सम्पूज्य मध्ये त्वागमार्थमिति वादयेत्।
निवेशयेत् पुरो भागे गन्धं पुष्पं च भूषणम्।।
दीपं दक्षिणतो दद्यात् पुरो नैव तु वामतः।
वामतस्तु तथा धूपमग्रे वा न तु दक्षिणे।। (पूजा सागर)

धूपे नीराजने स्नाने पूजाकाले विलेपने।
ममाग्रे वादयन् घण्टामुत्तमं लभते फलम्।। (विष्णुधर्मोत्तर पु.)
स्नाने धूपे तथा दीपे नैवेद्ये भूषणे तथा।
घण्टा-नादं प्रकुर्वीत तथा नीराजनेऽपि च। (कालिका पुराण)
कुर्यादावाहनं मूर्त्तौ मृन्मय्यां सर्वदैव हि।
प्रतिमायां जले वह्नौ नावाहन-विसर्जने।।(वाचस्पति)
आसने पञ्च पुष्पाणि स्वागते षट् शुभानि च। (नारद पाञ्चरात्र ४/९/३)
पूरयित्वा शुभ-जलं पात्रेषु कुसुमैर्युतम्।
द्रव्याणि निक्षिपेत्तेषु मङ्गलानि यथा-क्रमात्।।७२।।
उशीरं चन्दनं काष्ठं पाद्य-पात्रे विनिक्षिपेत्।
विष्णु-क्रान्तं च दूर्वां च कौशेयां-स्तिल-सर्षपान्।।७३।।
अक्षतांश्च फलं पुष्प-मर्घ्य-पात्रे विनिक्षिपेत्।
जाती-फलं च कर्पूर-मेलां चाचमनीयके।।७४।।
मकरन्दं प्रवालं च रत्नं सौवर्णमेव च।
तानि दद्यात् स्नान पात्रे धात्री सुरतरुं तथा।।७५।।
द्रव्याणा-मप्यलाभे तु तुलसी-पत्रमेव च।
चन्दनं वा सुवर्णं वा कौशेयं वा विनिक्षिपेत्।।७६।।
सौवर्णानि च रौप्याणि ताम्र-कांस्यं प्रयोजयेत्।
पात्राणि चोद्धरण्या च दद्यात् पाद्यादिकं तथा।।७७।। (बृद्धहारीत स्मृति अ. ७)
गव्यमाज्यं दधि क्षीरं माक्षिकं शर्करान्वितम्।
एकत्र मिलितं ज्ञेयं दिव्यं पञ्चामृतं परम्।। (धन्वन्तरि)
रजनी सहदेवी च शिरीषं लक्ष्मणापि च।
सहभद्रा कुशाग्राणि उद्वर्तन-मिहोच्यते।। (आह्निक सूत्र)
हरिद्रा कुङ्कुमं चैव सिन्दूरादि समन्वितम्।
कज्जलं कण्ठ-सूत्रादि सौभाग्य-द्रव्य-मुच्यते।।
आस्नात्वा तुलसीं छित्वा यः पूजां कुरुते जनः।
सोऽपराधी भवेत्सत्यं तत्सर्वं निष्फलं भवेत्।। (वायु पुराण)
देवार्थे तुलसीच्छेदो होमार्थे समिधां तथा।
इन्दुक्षये न दुष्येत गवार्थे तु तृणस्य च।। (पाद्म पुराण)

पङ्कजं पञ्चरात्रं स्याद्दशरात्रं च बिल्वकम्।एकादशाहं तुलसी नैव पर्युषिता भवेत् ।।
जाती शमी कुशाः कङ्कु मल्लिका करवीरजम् ।
नाग-पुन्नागका-शोक रक्त-नीलोत्पलानि च ।।
चम्पकंबकुलं चैव पद्मं बिल्वं पवित्रकम्।एतानि सर्व देवानां संग्राह्याणि समानि च ।।
हिरुका कङ्कणं दारु मल्लिका-गुरु वासिता ।
शङ्ख-जातीफलं श्रीमत्प्रिया धूपा हरेरिमे ।। (वामन पुराण)
न मिश्रीकृत्य दद्यात्तु दीपं स्नेहे घृतादिकम् ।
घृतेन दीपकं नित्यं तिल-तैलेन वा पुनः ।। (कालिका पुराण)
ज्वालयेन् मुनि-शार्दूल सन्निधौ जगदीशितुः ।
कार्पासि-वर्तिका ग्राह्या न दीर्घा न च सूक्ष्मका ।।
एकां विनायके कुर्याद् द्वे सूर्ये तिस्र ईश्वरे ।
चतस्रः केशवे कुर्यात् सप्ताश्वत्थे प्रदक्षिणाः ।(बह्वृच परिशिष्ट)

अथ मन्त्र पुष्पाञ्जलिः ।

ॐ तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ।।१ ।।
तद्विप्रासो विपन्यवो जागृवांसः समिन्धते ।
विष्णोर्यत्परमं पदं पर्याप्तानन्तरायाय ।।२ ।।
सर्वस्तोमोऽतिरात्रमुत्तमं महर्भवति ।
सर्वस्यापत्यै सर्वस्य जित्यै सर्वमेव तेनाप्नोति ।।३ ।।
राजाधिराजाय प्रसह्य साहिने, नमो वयं वैश्रवणाय कुर्महे ।
स मे कामान्कामकामाय मह्यम्, कामेश्वरो वैश्रवणो ददातु ।।
कुबेराय वैश्रवणाय महाराजाय नमः ।।४ ।।
ॐ स्वस्ति साम्राज्यं भौज्यं स्वाराज्यं वैराज्यं ।
पारमेष्ठ्यं राज्यं महाराज्य-माधिपत्य-मयं,
समन्त-पर्यायी स्यात् सार्वभौमः सर्वायुषः ।
आन्तादा-परार्धात् पृथिव्यै समुद्र-पर्यन्तायाः,
एकराडिति तदप्येष; श्लोकोऽभिगीतः(५)
मरुतः परिवेष्टारो मरुत्तस्या वसन्गृहे ।
आविक्षितस्य कामप्रे विश्वेदेवाः सभासदः ।।६ ।।
विश्वत-श्चक्षुरुत विश्वतो मुखो, विश्वतो बाहुरुत विश्वतस्पात् ।

सं बाहुभ्यां धमति सम्पतत्रै: द्यावा-भूमी-जनयन्देव एक: ।।७।।
ॐ नारायणाय विद्महे, वासुदेवाय धीमहि, तन्नो विष्णु: प्रचोदयात् ।।८।।
यज्ञेन यज्ञमयजन्त देवास्तानिधर्माणि प्रथमान्यासन् ।
तेह नाकं महिमान: सचन्त यत्र पूर्वे साध्या: सन्ति देवा: ।।९।।

अथ चक्राब्ज मण्डल रचना प्रकार:

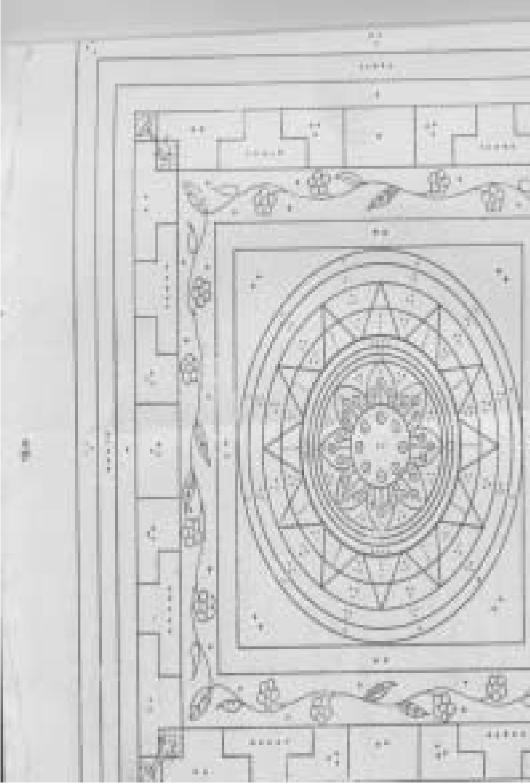
चन्दनार्द्राणि सत्राणि पश्चिमत: प्राचीनं दक्षिणत उदीचीनं सप्तदश वारं पातयेत् । तेन षट्-पञ्चाशदधिक-द्विशत संख्यकानि कोष्ठानि सम्पद्यन्ते । तेषु मध्ये षट् त्रिंशत्कोष्ठानि मार्जयित्वा मध्ये शङ्कुं स्थापयित्वा सूत्र-मार्गेण वृत्तानि समानि पञ्च बिम्बानि यथा सम्पद्येरं-स्तथा भ्रामयित्वा प्रथम वृत्तस्य मध्ये कर्णिका क्षेत्रं कल्पयेत् । तत्राष्टौ विन्दव: प्रकल्पनीया: । द्वितीय बिम्बं त्रिधा प्रथमं केशरान् द्वितीये दलानि तृतीयं नाभिं प्रकल्प्य तत्र भाग-त्रयं कुर्यात् । तद् बहि-र्बिम्ब-द्वये द्वादशाराणि कल्पयित्वा पञ्चमे बिम्बे नेमिं कल्पयेत् नेमेश्च भागद्वयं कुर्यात् । तद् बहिरष्टाविंशति कोष्ठे चतुरस्रं पीठं प्रकल्प्य तद् बहिरशीति कोष्ठे वीर्थीं च प्रकल्प्य तत्र लता प्रतानानिकं विरच्य तद् बहि: पङ्क्तिद्वयस्थ द्वादशाधि-कैकशतसंख्यकेषु कोष्ठेषु प्रतिदिशं मध्ये कोष्ठ-चतुष्टयेन द्वार-चतुष्टयं प्रकल्प्य, तत्पार्श्वे बाह्य-पंक्तिस्थ कोष्ठ-त्रयेण अन्त:पंक्तिस्थ कोष्ठेन च उपशोभा: प्रकल्प्य अवशिष्ट कोष्ठ-द्वयेन शंखान् प्रकल्पयेत् ।

अथ चक्राब्ज मण्डले रक्तादिवर्ण पूरण विधि:

पीतेन वर्णेन कर्णिकां शुक्लेन विन्दून् पाटलेन कर्णिकारेखां केशरावनिं द्विधा विभज्य पूर्वभागं द्विधा विभज्य पूर्व पीतैरुत्तरं रक्तैस्तदन्तर्भागेषु श्वेतैर्विन्दून् श्यामै: केशरान्तरालानि रक्तैर्दलरेखिका दलाग्राणि रक्तैर्दलमूलानि शुक्लैस्तदन्तरालानि श्यामैस्तदन्तर्वलयं रक्तैर्नाभिरेखां श्यामैरररेखां कृष्णैरराणि रक्तैस्तदन्तरालानि श्यामैस्तदन्तर्वलयं कृष्णै: कल्पयेत् । नेमिभागं द्विधा विभज्य प्रथमं कृष्णेन द्वितीयं शुक्लेन पीठं पीतैर्वीथीं लता-प्रतानादिकं हरितवर्ण: शुक्लै: शोभा रक्तैरुपशोभा: पीतैरर्धशोभा: श्यामै: पूर्वादि-द्वार-चतुष्टयं क्रमेण शुक्ल-रक्त-पीत-कृष्णै रुत्तरादि कोणानि अरुणेन तत्र शंखान् शुक्लेन वर्णेन प्रकल्प्य दलानि विन्दूंश्चाष्टौ प्रकल्पयेत् । केशराणि च तत्र । इति पाद्मसंहितायां ।

१.नाभेर्बहिर्मण्डलयोर्द्वादशाराणि कल्पयेत् । (ईश्वर संहिता ११/१५३)
२.केशरत्रितयं कुर्यात् पत्रे पत्रेऽरुणप्रभम् (१५६)

३.कृष्णानि सर्वशोभानि द्वारोद्देशस्थितानि च। तदर्धाकृतितुल्यानि। (१५६)
४.कोणानि केसराभानि सित-शंखा-न्वितानि च। (१५०)
५.बहिरावरणं यद्वै सत्वाद्यं त्रितयं हि यत्। (१५३)
६.लता-प्रतानं वीथ्यां वै कुर्या-द्धारीत-वर्णकम्।
७.श्वेत-रक्तस्तु पाटलः(अमरकोष १/५/१४)



चक्राब्ज मण्डले वर्णाः-१ विन्दु-श्वेत, २ विन्दु -पीत, ३.विन्दु-कृष्ण, ४ विन्दु-पाटल, ५ विन्दु-रक्त, ६ विन्दु-अरुण, ७,लता-प्रतानादि-हरित वर्ण

अथ चक्राब्ज मण्डल देवता ध्यानम्

रजांसि विद्धि भूतानि सित-पीतादिकानि च।
तन्मात्रा-ण्युप-शोभानि शोभानि करणानि च ।।१ ।।
एवं सर्वाणि कोणानि सद्द्वाराणी-न्द्रियाणि च।
बहिरावरणं यद्वै सत्वाद्य त्रितयं हि यत् ।।२ ।।
मन: सुवितता वीथी-र्गर्व: पीठ-मुदाहृतम्।
श्री: पद्मं तद-धिष्ठाता बीजात्मा चिन्मय: पुमान् ।।३ ।।
अमूर्त ईश्वरश्चात्र तिष्ठत्यानन्द लक्षण:।
यस्य सन्दर्शनादेव शश्वद् भाव: प्रसीदति ।।४ ।।
अङ्ग-न्यासादिकं कुर्यात् सर्व कार्येषु सर्वदा।
सर्वदा प्रणवं दद्यादादौ मन्त्रस्य पार्थिव ।।५ ।। (पाञ्चरात्र)

अथ दक्षिणे जानुनि दक्षिणोत्तरौ पाणी सव्यस्य पाणे-रङ्गुष्ठ-वर्जिता-श्चतस्रोऽङ्गुली: कृत्वा सव्याङ्गुष्ठं दक्षिणाङ्गुष्ठेन वेष्टयित्वा ताम्बूल-पूगीफल-हिरण्या-क्षतोदक-मादाय वेष्टयित्वा महा-सङ्कल्पं कुर्यात्।

अथ महासङ्कल्प:

ॐ तत्सदद्यास्य श्रीशेष-शेषाशन-विष्वक्सेनादि-नित्यसूरि-निर्विशेषै-रशेष सज्जन- सम्भावनीयै-रवम्भवद-वद्य-गन्धै-रनादि माया-महावर्त बभ्रम्यमाण बाह्य कथकरं भावन-गन्ध सिन्धुरै-रधि-जिगमिषित मुक्ति घण्टा-पथै-रखण्ड-दिङ्मण्डल व्यापि यशो वितान वलित जगत् त्रितयै रौपनिषद् रहस्योपदेशिकै: श्रीमच्छठरिपुनाथ यामुन-यतिवर सौम्य वर-वादि-भीकरादि दिव्य देशिकै: परम-व्योम श्वेतद्वीप क्षीर-सागर श्रीरङ्ग वृष-गिरि सत्यव्रत-यदुगिरि पुरुषोत्तम साकेत मथुरा सिद्धाश्रमादि दिव्या-भिव्यक्ति प्रदेशेषु समनुष्ठित मङ्गला-शासनस्य निखिल सुरासुर मुकुट-मणि मञ्जरी निकर नीराजित पाद-पीठस्य शरणागत परित्राण सप्त-तन्तु दीक्षा-दीक्षितस्य सरसीरुह-वासिनी सह-चरित-धर्मण: संसरण दव-दहन ताप-निर्वाण बलाहकस्य जगद्रक्षण शिक्षा-विचक्षणस्य अच्युतानन्त-वीर्यस्य महा-जालक मध्य- परिभ्राम्य-माणानेक कोटि सूर्य-प्रभा-समेतस्य श्रीभूमि नीला कुच-कलश विन्यस्त कुङ्कुमाङ्कित वक्ष-स्थलस्य शेष पर्यङ्क-शायिन: शंख-चक्र-गदा-खड्ग-शार्ङ्ग- पद्म हस्त-विराजितस्य शौशील्य-वात्सल्यादि गुण-गणौघ महार्णवस्य श्रीमन् नारायणस्येच्छया नाभि-कमलोद्भूत सकल-लोक-पितामहस्य

ब्रह्मणः सृष्टिं कुर्वत-स्तदुद्धरणाय प्रार्थितस्य महापुरुषस्य अचिन्त्या-परिमित-शक्त्या महा-जलौघ मध्ये परिभ्रम-माना-मनेक कोटि ब्रह्माण्डाना-मेकतमेऽव्यक्त मह-दहङ्कार- पृथि-व्यप्-तेजो-वाय्वा-काशाद्यै-रावृतेह्यस्मिन् महति ब्रह्माण्ड- खण्डे श्रीमदादि वराह-दंष्ट्राग्र-विराजिते-भूर्लोके जम्बूद्वीपे भरतखण्डे आर्यावर्त्तैक देशान्तर्गते (स्थान नामः) परार्ध-द्वय जीविनो ब्रह्मणो द्वितीये परार्धे एक-पञ्चाशत्तमे वर्षे श्वेत-वाराह कल्पे वैवस्वत मन्वन्तरे अष्टा-विंशति-तमे कलि-युगे कलि प्रथम चरणे बौद्धावतारे अमुक संख्यक विक्रमसम्वत्सरे अमुकनाम्नि सम्वत्सरे (अयन-ऋतु-मास-पक्ष-तिथि-वासर-नक्षत्र-गुरुराशि) शेषेसु ग्रहेषु यथास्थान स्थितेषु एवं गुण-विशेषण-विशिष्टायां शुभ पुण्य-तिथौ (गोत्र -नाम) सर्व-पाप निरास पूर्वक-

महा-पापोप-पापानि नाना-योनि कृतानि च ।
बाल-भावेन यत्पापं क्षुत्तृडर्थे च यत्कृतम् ।१ ।
आत्मार्थं चैव यत्पापं परार्थे चैव यत्कृतम् ।
तीर्थेषु चैव यत्पापं गुर्व-वज्ञा-कृतञ्च यत् ।२ ।
राग-द्वेषादि-जनितं काम-क्रोधेन यत्कृतम् ।
हिंसा-निद्रादिजं पापं भेद-दृष्ट्याच यत्कृतम् ।३ ।
शुष्क-मार्द्रञ्च यत्पापं जानता-जानता कृतम् ।
देहा-भिमानजं पापं सर्वदा सञ्चितं च यत् ।४ ।
ब्रह्महा मद्यपः स्तेयी तथैव गुरु-तल्पगः ।
महा-पापानि चत्वारि तत् संसर्गी च पञ्चमः ।५ ।
अति-पातक-मन्यच्च तन्न्यून-मुप-पातकम् ।
गो-वधो व्रात्यता स्तेय-मृणानां चानप-क्रिया ।६ ।
अनाहिताग्निता पण्य-विक्रयः परिवेदनम् ।
इन्धनार्थे द्रुमच्छेद स्त्री-हिंसौषधि-जीवनम् ।७ ।
हिंसा-यात्रा विधानञ्च भृतका-ध्यापनं तथा ।
प्रथमाश्रम-मारभ्य यत्किञ्चि-त्किल्विषं कृतम् ।८ ।
कृमि-कीटादि-हननं यत्किञ्चित् प्राणि-हिंसनम् ।
माता-पित्रो-रशुश्रूषा तद्वाक्याकरणं तथा ।९ ।
अपूज्यपूजनं चैव पूज्यानाञ्च व्यतिक्रमः ।
अनाश्रमस्थता-ग्न्यादि देवा-शुश्रूषणं तथा ।१० ।
पर-कार्या-पहरणं परद्रव्यो-पजीवनम् ।

ततोऽज्ञान-कृतं पापं कायिकं वाचिकं तथा ।११ ।
मानसं त्रिविधं वापि प्रायश्चित्तै-रनाशितम् ।
तस्मादशेष पापेभ्यस्त्राहि त्रैलोक्यपावन ।१२ ।
ऋद्धये पुष्टये चापि सिद्धये भक्तिलब्धये ।
शिवाय मुक्तये चैव वृद्धये सर्व-कर्मणाम् । १३ ।
मन्त्राणां देशिकानाञ्च स्थानानामपि सर्वदा ।
पुत्र-मित्र-कलत्राणां दासी-दाव-गवामपि ।१४ ।
वेद-शास्त्रा-गमादीनां व्रताना-मिष्ट-सम्पदाम् ।
मनोरथानां सर्वेषां हितानां परिलब्धये ।१५ ।
आयु-रारोग्य-मेधानां धन-धान्यादि-सम्पदाम् ।
पुण्याना-मणिमादीनां गुणानां-श्रेयसामपि ।१६ ।
राज्ञो जनपदस्यापि यजमानस्य मन्त्रिणाम् ।
वैष्णवानां विशेषेण परत्र-हित-मिच्छताम् ।१७ ।

सत्सन्तान-प्राप्त्यर्थं ज्ञान-भक्ति-वैराग्यादि-प्राप्त्यर्थं भगवद्-भागवताचार्य कैङ्कर्यस्या-विच्छिन्न सन्तानेना-हरहर्वृद्ध्यर्थं राष्ट्रस्य दुर्भिक्षादि निवृत्ति-पूर्वक तत्काल सम्भावित शस्य-वृद्ध्यर्थ-मस्मिन् स्थाने सर्वेषां ब्राह्मण-क्षत्रिय-वैश्य-शूद्राणां यथा-भिलषित मन-स्कामना सिद्ध्यर्थं श्रीमन्नारायणस्य अशेष चिदचिद्वस्तु-शेषीभूतस्य सत्य-ज्ञानानन्दा-मलत्व स्वरूपस्य श्री-भूमि-नीला-नायकस्य ज्ञान-शक्ति बलैश्वर्य वीर्य-शक्ति त्व-परम-कारुणिकत्व कृतज्ञत्व स्थिरत्वं परिपूर्णत्व पर-मोदज्ञाक्षरत्व मार्दवार्जव सौगन्ध्य सौकुमार्यादि दिव्य गुण-गण महार्णवस्य अभिनव जलधर-सुन्दर दिव्य मङ्गल-विग्रह-विशिष्टस्य भगवतः पूजनं करिष्ये ।

अथागमोक्त भगवदाराधन क्रमः ।

अथ ध्यानम् ।

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं,
विश्वाधारं गगन-सदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मी-कान्तं कमल-नयनं योगिभि-र्ध्यान-गम्यं,
वन्दे विष्णुं भव-भय-हरं सर्व-लोकैक-नाथम् ।१ ।
ॐ आवाहयेत्तं गरुडोपरि-स्थितं रमार्ध-देहं सुर-राज-वन्दितम् ।
कंसान्तकं चक्र-गदाब्ज-हस्तं भजामि देवं वसुदेव-सूनुम् ।२ ।

श्रीमते नारायणाय नमः आवाहनं समर्पयामि ।२।

अस्यै प्राणाः प्रतिष्ठन्तु अस्यै प्राणाः क्षरन्तु च ।

अस्यै देवत्वमर्चायै मामहेति च कश्चन ।३।

श्रीमते नारायणाय नमः प्राणं प्रतिष्ठापयामि ।३।

रम्यं सुशोभनं दिव्यं सर्वसौख्यकरं शुभम् ।

आसनं च मया दत्तं गृहाण परमेश्वर ।४।

श्रीमते नारायणाय नमः:आसनं समर्पयामि ।४।

ताप-त्रय-हरं दिव्यं परमानन्द सम्भवम् ।

ताप-त्रय-विमोक्षाय तवार्घ्यं कल्पयाम्यहम् ।५।

श्रीमते नारायणाय नमः अर्घ्यं समर्पयामि ।।५।

यद्भक्ति लेश सम्पक र्‍ात् परमानन्द सम्भवः।

तस्मैते परमेशाय पाद्यं शुद्धाय कल्पये ।६।

श्रीमते नारायणाय नमः पाद्यं समर्पयामि ।।६।

देवानामपि देवाय देवानां देवतात्मने ।

आचामं कल्पयामीश चात्मनां शुद्धि हेतवे ।७।

श्रीमते नारायणाय नमः आचमनीयं समर्पयामि ।७।

सर्व-कल्मष-हीनाय परिपूर्ण मुखात्मने।

मधुपर्क मिदं देव कल्पयामि प्रसीद मे ।८।

श्रीमते नारायणाय नमः मधुपर्कं समर्पयामि ।८।

उच्छिष्टोऽप्यशुचिर्वापि यस्य स्मरण-मात्रतः ।

शुद्धिमाप्नोति तस्मै ते पुनराचमनीयकम् ।९।

श्रीमते नारायणाय नमः पुनराचमनीयं समर्पयामि ।९।

परमानन्दबोधाय निमग्न निज मूर्तये ।

साङ्गोपाङ्गमिदं स्नानं कल्पयाम्यहमीश ते ।१०।

श्रीमते नारायणाय नमः स्नानं समर्पयामि ।१०।

सर्वतीर्थ समायुक्तं सुगन्धि निर्मलं जलम् ।

आचम्यतां मया दत्तं गृहीत्वा परमेश्वर ।११।

श्रीमते नारायणाय नमः स्नानान्ते पुनराचमनं समर्पयामि ।११।

कामधेनु समुत्पन्नं सर्वेषां जीवनं परम् ।

पावनं यज्ञ-हेतुश्च पयः स्नानार्थ-मर्पितम् ।१२ ।

श्रीमते नारायणाय नमः दुग्ध स्नानं समर्पयामि ।१२।

पयसस्तु समुद्भूतं मधुराम्लं शशि-प्रभम् ।

दध्यानीतं मया देव स्नानार्थं प्रतिगृह्यताम् ।१३ ।

श्रीमते नारायणाय नमः दधि स्नानं समर्पयामि ।१३।

नवनीत समुत्पन्नं सर्व-सन्तोष-कारकम् ।

घृतं तुभ्यं प्रदास्यामि स्नानार्थं प्रतिगृह्यताम् ।१४ ।

श्रीमते नारायणाय नमः घृत स्नानं समर्पयामि ।१४।

तरु पुष्प समुद्भूतं सुस्वादु मधुरं मधु ।

तेजः पुष्टिकरं दिव्यं स्नानार्थं प्रतिगृह्यताम् ।१५ ।

श्रीमते नारायणाय नमः मधु स्नानं समर्पयामि ।१५।

इक्षु सार समुद्भूता शर्करा पुष्टि-कारिका ।

मला-पहारिका दिव्या स्नानार्थं प्रतिगृह्यताम् ।१६ ।

श्रीमते नारायणाय नमः शर्करा स्नानं समर्पयामि ।१६।

पयो दधि घृतं चैव मधुं च शर्करायुतम् ।

पञ्चामृतं मयानीतं स्नानार्थं प्रतिगृह्यताम् ।१७ ।

श्रीमते नारायणाय नमः पञ्चामृत स्नानं समर्पयामि ।१७।

मन्दाकिन्यास्तु यद्वारि सर्वपापहरं शुभम् ।

तदिदं कल्पितं देव स्नानार्थं प्रतिगृह्यताम् ।१८ ।

श्रीमते नारायणाय नमः शुद्धोदक स्नानं समर्पयामि ।१८।

मलयाचल सम्भूतं चन्दनागरु-सम्भवम् ।

चन्दनं देवदेवेश स्नानार्थं प्रतिगृह्यताम् ।१९ ।

श्रीमते नारायणाय नमः गन्धोदक स्नानं समर्पयामि ।१९।

नाना सुगन्धि द्रव्यं च चन्दनं रजनी-युतम् ।

उद्वर्तनं मया दत्तं स्नानार्थं प्रतिगृह्यताम् ।२० ।

श्रीमते नारायणाय नमः उद्वर्तन स्नानं समर्पयामि ।२०।

मन्दाकिन्याः समानीतै र्हेमाम्भोरुह-वासितैः ।

स्नानं कुरुष्व देवेश सलिलैश्च सुगन्धिभि; ।२१ ।

श्रीमते नारायणाय नमः गङ्गोदक स्नानं समर्पयामि ।२१।

माया-चित्र पटाच्छन्न निज गुह्योरु-तेजसे।
निवारण-विज्ञाय वासस्ते कल्पयाम्यहम्।२२।
श्रीमते नारायणाय नमः वस्त्रं समर्पयामि।२२।
यमाश्रित्य महामाया जगत् सम्मोहिनी सदा।
तस्मै ते परमेशाय कल्पयाम्युत्तरीयकम्।२३।
श्रीमते नारायणाय नमः उत्तरीयं समर्पयामि।२३।
यस्य शक्ति-त्रयेणेदं सम्प्रोत-मखिलं जगत्।
यज्ञ-सूत्राय तस्मै ते यज्ञसूत्रं प्रकल्पये।२४।
श्रीमते नारायणाय नमः यज्ञसूत्रं समर्पयामि।२४।
स्वभाव सुन्दराङ्गाय नाना शक्त्या-श्रयाय च।
भूषणानि विचित्राणि कल्पयामि सुरार्चित।२५।
श्रीमते नारायणाय नमः भूषणानि समर्पयामि।२५।
समस्त देवदेवेश सर्व तृप्तिकरं परम्।
अखण्डानन्द सम्पूर्णं गृहाण जलमुत्तमम्।२६।
श्रीमते नारायणाय नमः जलं समर्पयामि।२६।
श्रीखण्डचन्दनं दिव्यं गन्धाढ्यं सुमनोहरम्।
विलेपनं सुरश्रेष्ठ चन्दनं प्रतिगृह्यताम्।२७।
श्रीमते नारायणाय नमः गन्ध विलेपनं समर्पयामि।२७।
परमानन्द सौभाग्य परिपूर्ण दिगन्तरम्।
गृहाण परमं गन्धं कृपया परमेश्वर।२८।
श्रीमते नारायणाय नमः गन्धं समर्पयामि।२८।
सुष्ठु चन्दन सम्मिश्रं पारिजात-समुद्भवम्।
मया दत्तं गृहाणाशु चन्दनं गन्ध संयुतम्।२९।
श्रीमते नारायणाय नमः चन्दनं समर्पयामि।२९।
कुङ्कुमं कामना दिव्यं कामना काम-सम्भवम्।
कुङ्कुमेनार्चितो देव गृहाण परमेश्वर।३०।
श्रीमते नारायणाय नमः कुङ्कुमं समर्पयामि।३०।
अबीरं च गुलालं च चोवा-चन्दनमेव च।
अबीरेणार्चितो देव अतः शान्तिं प्रयच्छ मे।३१।

श्रीमते नारायणाय नमः अबीरं समर्पयामि ।३१।
अक्षताश्च सुरश्रेष्ठ कुङ्कुमाक्ता: सुशोभिता: ।
मया निवेदिता भक्त्या गृहाण परमेश्वर ।३२ ।
श्रीमते नारायणाय नमः अक्षतं समर्पयामि ।३२।
तुरीय वन सम्भूतं नाना गुण मनोहरम् ।
सुमन्द सौरभं पुष्पं गृह्यता-मिद-मुत्तमम् ।३३ ।
श्रीमते नारायणाय नमः पुष्पं समर्पयामि ।३३।
माल्यादीनि सुगन्धीनि मालत्यादीनि वै प्रभो ।
मया-नीतानि पुष्पाणि गृहाण परमेश्वर ।३४ ।
श्रीमते नारायणाय नमः पुष्पमालां समर्पयामि ।३४।
तुलसी हेम-रूपां च रत्न-रूपां च मञ्जरीम् ।
भव-मोक्ष-प्रदां तुभ्य-मर्पयामि हरि-प्रियाम् ।३५ ।
श्रीमते नारायणाय नमः तुलसी पत्रं समर्पयामि ।३५।
शमीं शमय मे पापं शमी-लोहित कण्टका ।
धारिण्य-र्जुन-बाणानां रामस्य प्रिय-वादिनी ।३६ ।
श्रीमते नारायणाय नमः शमी पत्रं समर्पयामि ।३६।
विष्णवादि सर्वदेवानां दूर्वेत्वं प्रीतिदा सदा ।
क्षीर-सागर सम्भूते वंश-वृद्धि-करी भव ।३७ ।
श्रीमते नारायणाय नमः दूर्वां समर्पयामि ।३७।
तैलानि च सुगन्धीनि द्रव्याणि विविधानि च ।
मया दत्तानि लेपार्थं गृहाण परमेश्वर ।३८ ।
श्रीमते नारायणाय नमः सुगन्धतैलं समर्पयामि ।३८।
हरिद्रा कुङ्कुमञ्चैव सिन्दूर-कज्जलान्वितम् ।
सौभाग्य द्रव्य संयुक्तं गृहाण परमेश्वर ।३९ ।
श्रीमते नारायणाय नमः सौभाग्यद्रव्यं समर्पयामि ।३९।
रत्न-कङ्कण वैदूर्य मुक्ता-हारा-दिकानि च ।
सुप्रसन्नेन मनसा दत्तानि स्वीकुरुष्व भो: ।४० ।
श्रीमते नारायणाय नमः मुक्ताहारं समर्पयामि ।४०।
वनस्पति-रसोद्भूतो गन्धाढ्य: सुमनोहर: ।

आघ्रेयः सर्व-भूतानां धूपोऽयं प्रतिगृह्यताम् ।४१।
श्रीमते नारायणाय नमः धूपमाघ्रापयामि ।४१।
सु-प्रकाशो महा-दीपः सर्वत-स्तिमिरा-पहः ।
स बाह्या-भ्यन्तरं ज्योति-र्दीपोऽयं प्रतिगृह्यताम् ।४२।
श्रीमते नारायणाय नमः दीपं दर्शयामि ।४२।
हस्त प्रक्षालनं करोमि -**सत्पात्र-सिद्धं सुभगं विविधानेक भक्षणम् ।**
निवेदयामि देवेश सानुगाय गृहाण तत् ।४३।
श्रीमते नारायणाय नमः नैवेद्यं निवेदयामि ।४३।
एलो शीर लवङ्गादि कर्पूर परिवासितम् ।
प्रासनार्थं कृतं तोयं गृहाण परमेश्वर ।४४।
श्रीमते नारायणाय नमः मध्येपानीयं समर्पयामि ।४४।
बीजपूराम्र पनस खर्जूरी कदली फलम् ।
नारिकेल फलं दिव्यं गृहाण परमेश्वर ।४५।
श्रीमते नारायणाय नमः ऋतुफलं समर्पयामि ।४५।
कर्पूर-वासितं तोयं मन्दाकिन्या समाहृतम् ।
आचम्यतां जगन्नाथ मया दत्तं हि भक्तितः ।४६।
श्रीमते नारायणाय नमः पुनराचमनीयं समर्पयामि ।४६।
फलेन फलितं सर्वं त्रैलोक्यं सचराचरम् ।
तस्मात् फल-प्रदानेन पूर्णाः सन्तु मनोरथाः ।४७।
श्रीमते नारायणाय नमः अखण्ड ऋतुफलं समर्पयामि ।४७।
पूगी फलं महद्दिव्यं नाग-वल्ली दलै-र्युतम् ।
एला-चूर्णादि संयुक्तं ताम्बूलं प्रतिगृह्यताम् ।४८।
श्रीमते नारायणाय नमः ताम्बूलं समर्पयामि ।४८।
हिरण्यगर्भ गर्भस्थं हेमबीजं विभावसोः ।
अनन्त-पुण्य-फलद-मतः शान्तिं प्रयच्छ मे ।४९।
श्रीमते नारायणाय नमः दक्षिणां समर्पयामि ।४९।
चन्द्रा-दित्यौ च धरणी विद्युद-ग्निस्तथैव च ।
त्वमेव सर्व ज्योतींषि आर्तिक्यं प्रतिगृह्यताम् ।५०।
श्रीमते नारायणाय नमः आर्तिक्यं समर्पयामि ।५०।

कदली-गर्भ-सम्भूतं कर्पूरं च प्रदीपितम्।
आरार्तिक्य-महं कुर्वे पश्य मे वरदो भव।५१।
श्रीमते नारायणाय नमः कर्पूरार्तिक्यं समर्पयामि।५१।
नाना सुगन्धि पुष्पाणि यथा-कालो-द्भवानि च।
पुष्पाञ्जलि-र्मया दत्तो गृहाण परमेश्वर।५२।
श्रीमते नारायणाय नमः पुष्पाञ्जलिं समर्पयामि।५२।
यानि कानि च पापानि जन्मान्तर कृतानि च।
तानि सर्वाणि नश्यन्तु प्रदक्षिण पदे पदे।५३।
श्रीमते नारायणाय नमः प्रदक्षिणां समर्पयामि।५३।
यस्य स्मृत्या च नामोक्त्या तपो-यज्ञ क्रियादिषु।
न्यूनं सम्पूर्णतां याति सद्यो वन्दे तमच्युतम्।५४।
आवाहनं न जानामि न जानामि विसर्जनम्।
पूजां चैव न जानामि क्षम्यतां परमेश्वराः।५५।
श्रीमते नारायणाय नमः क्षमा-प्रार्थनां समर्पयामि।५५।
यं ब्रह्मा-वरुणेन्द्र-रुद्र-मरुतः स्तुन्वन्ति दिव्यैस्तवै-
र्वेदैः साङ्ग-पद-क्रमो-पनिषदै-र्गायन्ति यं सामगाः।
ध्याना-वस्थित तद्गतेन मनसा पश्यन्ति यं योगिनो,
यस्यान्तं न विदुः सुरासुर-गणाः देवाय तस्मै नमः।५६।
स-शङ्ख-चक्रं स-किरीट-कुण्डलं सपीत-वस्त्रं सरसी-रुहेक्षणं।
स-हार-वक्षःस्थल कौस्तुभ-श्रियं नमामि विष्णुं शिरसा चतुर्भुजम्।५७।
श्रीमते नारायणाय नमः स्तुतिं समर्पयामि।५७।
नमो-स्त्वनन्ताय सहस्र-मूर्तये सहस्र-पादाक्षि-शिरोरु बाहवे।
सहस्र-नाम्ने पुरुषाय शाश्वते सहस्र-कोटि युगधारिणे नमः।५८।
श्रीमते नारायणाय नमः साष्टाङ्गप्रणामं समर्पयामि।५८।
गच्छन्तु च सुर-श्रेष्ठाः स्व-स्थानं परमेश्वराः।
यजमान-हितार्थाय पुन-रागमनाय च।५९।
श्रीमते नारायणाय नमः विसर्जनं समर्पयामि।५९।
अनया पूजा श्रीमन्नारायणः प्रीयतां न मम। इति पूजनम्।

अथ तन्त्रोक्त मुद्रा-निर्माण प्रकार:

कुम्भ मुद्रा लक्षणम्

दक्षाङ्गुष्ठं पुराङ्गुष्ठे क्षिप्त्वा हस्तद्वयेन च ।
सावकाशां मुष्टिकां च कुर्यात्सा कुम्भ-मुद्रिका ।१ ।

अस्त्र मुद्रा लक्षणम्

दक्षस्य तर्जनी मध्ये सव्ये कर-तले क्षिपेत् ।
अभिघातेन शब्द: स्यादस्त्र मुद्रा समीरिता ।२ ।

अङ्ग-न्यास मुद्रा लक्षणम्

हृन्नेत्रं त्रिभि-राख्यातं द्वाभ्या-मस्त्र-शिरोमतम् ।
अङ्गुष्ठेन शिखा ज्ञेया दिग्भि: कवच-मीरितम् ।३ ।

आवाहन-मुद्रा लक्षणम्

हस्ताभ्या-मञ्जलिं बध्वा-नामिका-मूल-पर्वणो: ।
अङ्गुष्ठौ निक्षिपेत्सेयं मुद्रा-त्वावाहनी स्मृता ।४ ।

गन्धमुद्रा लक्षणम्

मध्यमा-नामिका-ङ्गुष्ठै रङ्गुल्यग्रेण भो प्रिये ।
दद्याच्च विमलं गन्धं मूलमन्त्रेण साधक: ।५ ।

पुष्प मुद्रा लक्षणम्

अङ्गुष्ठ-तर्जनीभ्याञ्च पुष्प-चक्रे निवेदयेत् ।६ ।

धूप मुद्रा लक्षणम्

मध्यमा-नामिकाभ्यां तु मध्य-पर्वणि देशिक: ।
अङ्गुष्ठाग्रेण देवेशि धृत्वा धूपं निवेदयेत् ।७ ।

नैवेद्य मुद्रा लक्षणम्

उत्तोलनं त्रिधा कृत्वा गायत्र्या मूल-योगत: ।
तत्त्वाख्य मुद्रया देवि नैवेद्यं विनिवेदयेत् ।८ ।

गरुडमुद्रा लक्षणम्

मिथ-स्तर्जनिके श्लिष्टे श्लिष्टा-वङ्गुष्ठकौ तथा ।
मध्यमा-नामिके तु द्वौ पक्षाविव विचालयेत् ।
एषा गरुडमुद्रा स्याद्विष्णो: सन्तोषवर्धिनी ।९ ।

प्रार्थना मुद्रा लक्षणम्

प्रसृता-ङ्गुलिकौ-हस्तौ मिथः श्लिष्टौ च सन्मुखौ।
कुर्यात्स्वे हृदये सेयं मुद्रा प्रार्थन संज्ञिका।१०।

दहन मुद्रा लक्षणम्

दक्षे कर-तले रक्त-पङ्कजे भास्करं स्मरन्।
द्रव्याणि संस्पृशे-त्तेन मुद्रैषा दहनात्मिका।११।

आप्यायन मुद्रा लक्षणम्

वाम हस्त-तले श्वेत पङ्कजे शशिनं स्मरन्।
द्रव्याणि संस्पृशे-त्तेन मुद्रैषा-प्यायनात्मिका।१२।

चक्र मुद्रा लक्षणम्

स्पष्टौ प्रसारितौ हस्तौ परस्पर नियोजितौ।
भ्रमणा-च्चक्रव-त्तौ तु चक्र-मुद्रेति कीर्तिता।१३।

अथ पुरुषसूक्त पाठविधिः।

अथ पुत्रकामः शुचिः प्रयतः शुक्लाम्बरधरः श्रीचूर्णयुक्त द्वादश श्वेतोर्ध्व-पुण्ड्रधरः पद्माक्ष-तुलसी-माला-धरः शुद्धा-सना-सीनो न्यासादिकं कृत्वा अहरहः षोडश पुरुष-सूक्तं पठेत्। प्रणवः प्राक् प्रयुञ्जीत। (याज्ञवल्क्य शिक्षा १/१७)

स्वस्थः प्रशान्तो निर्भीतो वर्णा-नुच्चारयेद् बुधः।
नाभ्या हन्यान्न निर्हन्यन्न गायेन्नैव कम्पयेत्।२१।
सम-मुच्चारये-द्वर्णान् हस्तेन च मुखेन च।२३।
हस्त-भ्रष्टः स्वर-भ्रष्टो न वेद-फल-मश्नुते।२४।
शङ्कितं भीत-मुद्धृष्ट-मव्यक्त-मनुनासिकम्।२६।
काक-स्वरं मूर्ध्नि-गतं तथा स्थान-विवर्जितम्।
विस्वरं विरसञ्चैव विश्लिष्टं विष-माहताम्।२७।
व्याकुलं तालु-हीनं च पाठ दोषाच्चतुर्दश।२८।
हस्त-हीनं तु योऽधीते स्वर-वर्ण-विवर्जितम्।
ऋग्-यजु-सामभि-र्दग्धो वियोनि-मुपगच्छति।४०।
स्वर-हीनं तु योऽधीते मन्त्रं वेद-विदो विदुः।
न साधयति यजूंषि भुक्त-मव्यञ्जनं यथा।४१।
ज्ञातव्यश्च तथैवार्थो वेदानां कर्म-सिद्धये।

पाठ-मात्रा-वसानस्तु पङ्के गौरिव सीदति ।४३ ।(याज्ञवल्क्य शिक्षा)
गीती शीघ्री शिरः कम्पी यथा-लिखित-पाठकः ।
अनर्थज्ञोऽल्प-कण्ठश्च षडेते पाठकाधमाः ।।३२ ।
माधुर्य-मक्षर-व्यक्तिः पदच्छेदस्तु सुस्वरः ।
धैर्यं लय-समत्वं च षडेते पाठका गुणाः ।।३३ ।(पाणिनीय शिक्षा)
जपे होमे मखे श्राद्धेऽभिषेके पितृ-कर्मणि ।
हस्त-स्वरं न कुर्वीत सन्ध्यादौ देव-पूजने ।।
उप-स्थाने जपे होमे मार्जने यज्ञ-कर्मणि ।
कण्ठ-स्वरं प्रकुर्वीत हस्त-स्वर-विवर्जितम् । (आह्निक सूत्र)

अथ शुक्ल यजुर्वेद वर्णनम्

मन्त्रब्राह्मणयोर्वेद नामधेयं तस्मिञ्छुक्ले याजुषाम्नाये माध्यन्दिनीयके मन्त्रे स्वरप्रक्रिया । (कात्यायन परिशिष्ट प्रतिज्ञासूत्र १)
ॐ मण्डलं दक्षिणमक्षि हृदयं चाधिष्ठितं येन शुक्लानि यजूंषि भगवान् याज्ञवल्क्यो यतः प्राप्तं विवस्वन्तं त्रयी-मयम-र्चिष्मन्तम-भिध्याय माध्यन्दिनीये वाजसनेयके यजुर्वेदाम्नाये सर्वे सखिले स शुक्रिय ऋषि-दैवत-छन्दांस्य-नुक्रमिष्यामः । (१)
इषेत्वादि खं ब्रह्मान्तं विवस्वा-नपश्यत् ।(सर्वानुक्रमणी १/२)
इमानि शुक्लानि यजूंषि वाजसनेयेन याज्ञवल्क्ये-नाख्यायन्ते । (बृहदारण्यक उप.६/६/५)
ईशावास्य-बृहदारण्य-जाबाल-परमहंस-सुबाल-मन्त्रिका-निरालम्ब-त्रिशिखी-ब्राह्मण-मण्डलब्राह्मणा-द्वयतारक-पैङ्गल-भिक्षु-तुरीयातीता-ध्यात्म-तारसार-याज्ञवल्क्य-शाट्यायनी-मुक्तिकानां शुक्ल-यजुर्वेद गताना-मेकोनविंशति संख्यकाना-मुपनिषदां पूर्णमद इति शान्तिः । (मुक्तिकोपनिषद् १/२/२)
अयात-यामानि तु भानु-गुप्तान्यन्यानि जाता-न्यति-नीरसानि ।
यजूंषि तेषामथ याज्ञवल्क्यो ह्ययात-यामानि रवे-रवाप ।(देवी भागवत पुराण)
शक्र सोमाग्नि रुद्राश्च विश्वेदेवा-स्त्रिलोजनः ।
विधाता शंख-पाणिश्च तथा सप्तर्षयोऽमलाः ।(वायु पुराण)
मृकण्ड कपिल व्यास याज्ञवल्क्य पराशराः ।
वाल्मीकि र्नारदोऽगस्त्य इत्येते वाजि-शाखिनः ।

वाजि-विप्र-विशेषेण श्राद्ध-कर्म निरन्तरम् ।
शुक्लाः प्रशस्ताः कृष्णस्तु यजु-रुक्त-निषेधतः ।(होलि भाष्य)
तस्मात् कव्यानि हव्यानि दातव्यानि द्विजातये ।
वाजिने दत्तमेकं तु तत्कोटि-गुणितं भवेत् ।
यजुर्वेद महा-कल्प-तरोरे-कोत्तरं शतम् ।
शाखास्तत्र शिखाकारा दशपञ्चाथ शुक्लगाः ।(बृहन्नारदीय पुराण)
तत्रापि मुख्यं विज्ञेयं शाखा माध्यन्दिनी यजुः ।
माध्यन्दिनी तु या शाखा सर्व-साधारणी हि सा ।
तामेव च पुरस्कृत्य वशिष्ठेन प्रभाषितम् ।(कल्पद्रुम)
यजुर्वेदस्य मूलं हि भेदो माध्यन्दिनीयकः ।
सर्वानुक्रमणी तस्याः कात्यायन कृता तु या ।(होलि भाष्य)
माध्यन्दिन यजुर्वेदे खं ब्रह्मान्त-मुदाहृतम् ।
तारपूर्वं हि त्रिगुणं नान्य शाखासु मुख्यतः ।(गुह्यमाला)
समाप्य चोत्तरादि-र्यन्मन्त्र-ब्राह्मणयो-र्द्विजाः ।
ॐ खं ब्रह्मेति योध्यायन् दर्शक-श्चोप-वेधसः ।(पराशर स्मृति)
ओङ्कार-स्त्रिगुणः प्रोक्तः खं ब्रह्म त्रिगुणं तथा ।
माध्यन्दिनीय शाखानां यजुर्वेदे पठन्ति हि ।।
शुक्ल कृष्ण-मिति द्वेधा यजुश्च समुदाहृतम् ।
शुक्लं वाजसनेयं तु कृष्णं स्यात्तैत्तिरीयकम् । (प्रतिज्ञासूत्र भाष्य)
बुद्धि-मालिन्य-हेतुत्वा-त्तद्यजुः कृष्ण-मीर्यते ।
व्यवस्थित प्रकरणा-त्तद्यजुः शुक्ल-मीर्यते ।

अष्टविध वेद पाठः ।

जटा माला शिखा रेखा ध्वजो दण्डोरथो घनः ।
अष्टौ विकृतयः प्रोक्ताः क्रमपूर्वा महर्षिभिः ।(याज्ञवल्क्य शिक्षासूत्र)
अनुलोम-विलोमाभ्यां त्रिवारं हि पठेत्क्रमः ।
विलोमे पद-वत्सन्धि-रनुलोमे यथा-क्रमम् ।।
ब्रूयात् क्रम विपर्यासा-वर्धर्चस्या-दितोऽन्ततः ।
अन्तं चादिं नयेदेवं क्रमं मालेति कीर्त्यते ।।
पादोत्तरां शिखामेव शिखामार्याः प्रचक्षते ।

क्रमाद् द्वि त्रि चतुः पञ्च पद-क्रम-मुदाहरेत् ।।
पृथक् पृथ-ग्विपर्यस्य लेखा-माहुः पुनः क्रमात् ।
ब्रूयादादेः क्रमं सम्यगन्ता-दुत्तारयेदिति ।
वर्गे वा ऋचि वा यत्र पठनं सध्वजः स्मृतः ।
क्रम-मुक्त्वा विपर्यस्य पुनश्च क्रम-मुत्तमम् ।
अर्ध-र्चा देव-मेवोक्तः क्रम-दण्डो विधीयते ।
पादशोऽर्धर्चशो वापि सहोक्त्या दण्डवद्रथः ।।
अन्त-क्रमं पठेत् पूर्व-मादि पर्यन्त-मानयेत् ।
आदि-क्रमं नयेदन्तं घन-माहु-र्मनीषिणः ।। इति ।।।

अथ माध्यन्दिनी शाखा प्रशंसा।

सन्मूलो यजुराख्य वेद-विटपी जीयात्सा माध्यन्दिनिः,
शाखा यत्र युगेन्दु-काण्ड-सहिता यत्रास्ति सा संहिता ।
यत्रा-भ्राब्धि-लता विभान्ति शर-शैलाङ्केन्दुभी ऋग्दलैः,
पञ्च-द्वी-षु-नभोऽङ्क वर्ण-मधुपैः खाग्न्यर्क गुङ्गञ्जितैः ।।

अथ पुत्रार्थ विभाण्डक चरु विधिः।

अथातः सम्प्रवक्ष्यामि विधिं पावन-मुत्तमम् ।
अस्मा-त्तातस्य तातोऽयं रघु-पौत्राय धीमते ।। (बृहत्पाराशर स्मृति ९/२८९)
अनपत्यस्य पुत्रार्थं कुर्याद्वि भाण्डिकस्तुयम् ।
सहस्रशीर्ष सूक्तस्य विधानं चरु-पाक-कृत् ।२९० ।
यैर्यै-र्नृपैः कृतं पूर्व-मन्यैरपि द्विजोत्तमैः ।
सिध्यन्ति सर्व मन्त्राणि विधि-विद्भि-र्द्विजोत्तमैः ।२९१ ।
उपासितानि सद्-भक्त्या श्रोत्रियैः श्रुति पारगैः ।
आत्म-विद्भि-र्निराहारै-र्वेदिभि-र्मन्त्रवित्तमैः ।२९२ ।
क्रियमाणाः क्रियाः सर्वाः सिद्ध्यन्ति ब्रह्मचारिभिः ।
न पाठान्न धनात् स्नाना-न्नात्मनः प्रतिपादनात् ।२९३ ।
प्राक्तनात् कर्मणः पुंसां सर्वा-भवन्ति सिद्धयः ।
शुक्ल-पक्षे शुभे वारे शुभ-नक्षत्र गोचरे ।२९४ ।
द्वादश्यां पुत्र-कामाय चरुं कुर्वीत वैष्णवम् ।
दम्पत्यो-रुपवास-श्च-ह्येकादश्यां सुरालये ।२९५ ।

मन्त्रैः षोडशभिः सम्यगर्च यित्वा जनार्दनम् ।
चरुं पुरुष सूक्तेन श्रपयेत् पुत्र-काम्यया ।२९६ ।
प्राप्नुया-द्वैष्णवं पुत्रं चिरायुः सन्तति क्षमम् ।
द्वादशीं द्वादशी सम्य-ग्विधिव-न्निर्व पे-च्चरुम् ।२९७ ।
यः करोति इहो-पास्तिं विष्णोस्तु परमं पदम् ।
हुत्वाज्यं विधिवत् पूर्व-मग्नौ षोडशभि-स्ततः ।२९८ ।
समिधोऽश्वत्थ-वृक्षस्य हुत्वाज्यं जुहुयात् पुनः ।
उपस्थानं ततः कृत्वा ध्यात्वा च मधुसूदनम् ।२९९ ।
हविर्होमं पुनः कृत्वा जुहुयाच्च घृता-हुतीः ।
हविशेषं नमस्कृत्य नारी नारायणं प्रति ।३०० ।
संप्राश्य च हविः शेषं लब्धा-शीश्च वसेद् गृहे ।
ततः कृत्वा त्विदं कर्म कर्त्तव्यं द्विजतर्पणम् ।३०१ ।
असूता मृत-पुत्रा च या च कन्याः प्रसूयते ।
क्षिप्रं सा जनयेत् पुत्रं पाराशर वचो यथा ।३०२ ।
होमान्ते दक्षिणां दद्या-द्धेनुं वास-स्तथा तिलान् ।
भूमिं हिरण्य रत्नानि यथा सम्भव-मेव च ।३०३ ।
य सिद्ध-मन्त्रे सततं द्विजेन्द्राः सम्पूज्य विष्णुं विधिवत् सुतार्थी ।
इदं विधानं विदधाति सम्यक् स पुत्र-माप्नोति हरेः प्रसादात् ।३०४ ।

।इति ।

अथ ऋष्यशृङ्गोक्त सन्तान यागः ।

ऋषय ऊचुः-सूत सूत महाप्राज्ञ सर्वशास्त्र विशारद ।
सन्तान यागं नो ब्रूहि को विधिस्तत्र किं फलम् ।१ ।
सूत उवाच-शृणुध्वं ऋषयः सर्वे पुंसूक्त विधि-मादरात् ।
पूर्वं सनत्कुमारेन पृष्टो विष्णुः सनातनः ।२ ।
उक्तवान् पौरुषं होम विधानं पुत्र सत्फलम् ।
वशिष्ठा-योदितं तेन चात्रेयं सोब्रवी-दिदम् ।३ ।
बोधनाय तेनोक्तं स स्वशिष्येभ्य उक्तवान्
वक्ष्यामि तदहं सम्यक् शृणुध्वं मुनि-सत्तमाः ।४ ।
पुत्र-प्रद-मपुत्राणां जयदं जय-कामिनाम् ।

श्रीदं श्री-कामिनां पुंसां राज्यदं राज्य-कामिनाम् ।५।
धान्यदं धान्य-कामानां कीर्तिदं कीर्ति-कामिनाम् ।
मुक्तिदं मुक्ति-कामानां मोक्षदं मोक्ष-कामिनाम् ।६।
बहुना कि-मिहोक्तेन सर्व सिद्धि-प्रदं नृणाम् ।
ये कुर्वन्ति नर श्रेष्ठाः पुंसूक्त हवनं ततः ।७।
सन्तान फलदं नृणां तेषां श्री-भूमि संयुतम् ।
सन्तुष्टो भगवान् विष्णुः दर शार्ङ्ग गदाब्जभृत् ।८।
ददाति स तनूजा वै स्वतुल्या-नचिरेण सः ।
यद्य-दिच्छन्ति मनुजाः तत्त-न्नून-मवाप्नुयुः ।९।
ऋषय ऊचुः-व्यास शिष्य महाबाहो सूत तत्वार्थ-वित्तम ।
विधानं कर्मणो ब्रूहि पुंसूक्त हवनस्य भो ।१०।
एवमुक्तो मुनिगणैःविधिं सूत उदाहरत् ।
आरभ्य शुक्ल प्रथमां कृष्ण-प्रतिपदन्ततः ।११।
षोडश-श्चापि घस्रेषु चैकैकस्मिन् सहस्रकम् ।
पायसै र्जुहुयु-र्विप्राः वित्त-शाठ्य-विवर्जिताः ।१२।
पुंसूक्तो-क्ताभि-रेताभिः ऋग्भिः षोडशभि-स्ततः ।
ब्राह्मणान् भोजयेत् पश्चात् यथा-विधि विधानतः ।१३।
सन्तानं विष्णु-सदृश-मवाप्नुया-दचिरेण वै ।
ताव-द्धोम-क्रिया-शक्तौ द्वादशाहं हुवेद् व्रती ।१४।
तद-शक्तो षड्दिनं वा वित्त-शाठ्यं न कारयेत् ।
उत्तमं षोडश-दिनं द्वादशाहं तु मध्यमम् ।१५।
अधमं षडहं प्रोक्तं शक्तौ कुर्यात् क्रियोत्तमम् ।
शक्तौ सत्यान्तु यो मूढः कारयेन् मध्यमाधमौ ।१६।
नावाप्नोति स सन्तानं विष्णु-प्रीतिं न संशयः ।
तस्मात् सर्व-प्रयत्नेन कारयेत् उत्तमं सुधीः ।१७।
होमा-शक्तौ जपेत्तावत् तद-शक्तौ सकृद्धनेत् ।
विष्णु ऋक्षे वा मासि द्वादश्यां सित-कृष्णयोः ।१८।
यदा कदा वा पुं यज्ञे मानसं वै प्रवर्तते ।
तदारभ्य दिनेष्वेषु षोडशेष्वपि तं यजेत् ।१९।

द्वादश्यां वा यथा विष्णु तारे वा षोडशं दिनम् ।
भवेत्तथा पुं हवनं आरभेत विचक्षणः ।२० ।
विशेषतो गर्भ चिह्ने सम्प्राप्ते तु तृतीयके ।
मासि षोडश-घस्रेषु कुर्यात् पुं हवनं बुधः ।२१ ।
एवं कुर्याच्चितुर्थे वा पञ्चमे मासि वा ततः ।
महा-विष्णु-प्रसादेन पुत्र-प्राप्ति-र्भवेद् ध्रुवम् ।२२ ।
ऊर्ध्वं न कुर्याद् गर्भस्थ शिशो-स्त्री पुंस लक्षणात् ।
ततः परं कृता-द्धोमात् शिशो-रायुष्य धी-र्गुणाः ।२३ ।
भवेयुः सर्व-मासेषु कुर्यात् पुंसूक्त होमकम् ।
स्त्री जन्म वा पुत्रजनि-र्यथा चिह्नं तथा भवेत् ।२४ ।
सा प्रजा-युष्य-धैर्यादि सर्व लक्षण संयुता ।
एतत् पुं-हवनात् पूर्व-माचार्यात् पुत्र सिद्धये ।२५ ।
सन्तान-गोपालका-ख्यं मन्त्रं स्वीकृत्य चारभेत् ।
आचार्य सोमयाजी चेत् श्रोत्रियो वापि कर्मठः ।२६ ।
वृद्धो वा वयसा हीनः स एवा-चार्यको भवेत् ।
इत्थं षोडश-घस्रेषु गतेषु च ततः परम् ।२७ ।
यावत् पञ्चम-मासं वै ताव-दभ्यर्च्य केशवम् ।
नवनीत-मये यन्त्रे नित्यं साष्ट-सहस्रकम् ।२८ ।
जपित्वा प्राशयेत् सद्यो गर्भिणी सुत-माप्नुयात् ।
जपेत्ततः परमपि गर्भस्थ तनयस्य हि ।२९ ।
कुर्यात् प्रज्ञादि वृद्ध्यथ-मासृति द्विज-सत्तमाः ।
त्रिरसा वृत्ति-सहितं जपं कुर्यात् दिने दिने ।३० ।
प्रातः स्नानादिकं कृत्वा ध्यात्वा मनसि माधवम् ।
गणेश-मादौ सम्पूज्य प्रत्यूह-स्योप-शान्तये ।३१ ।
ब्राह्मणाना-मनुज्ञां च कृत्वा कर्म समाचरेत् ।
अनुज्ञायां षोडश वा द्वादशाष्टौ च वापि षट् ।३२ ।
गृहीत्वा चतुरो वा कृच्छ्रन्त-स्यार्धकं पुनः ।
दद्यादा-चार्य-वर्याय ह्यर्थ-मन्यद् द्विजन्मनाम् ।३३ ।
सङ्कल्प्य कामान्विविधान् मनो-वाक्कायकानपि ।

पुण्याहं तु ततः कृत्वा ह्याचार्यं वृणुयात्ततः ।३४।
स्वकर्म निरतं शान्तं श्रोत्रियं कर्म-कोविदम् ।
सन्तुष्ट मानसं सम्यक् दरिद्रञ्च कुटुम्बिनम् ।३५।
सोमया-ज्युत्तमः प्रोक्तः तदलाभे पुरोक्तकः ।
दुकूल वस्त्र युगलं दक्षिणा कुण्डलादिभिः ।३६।
आचार्यं पूर्वमभ्यर्च्य वृणुयाद्दर्भ-दानतः ।
तेनैव कारयेत् कर्म पुं सूक्त हवनादिकम् ।३७।
कर्म ध्यानमना भूत्वा ह्याचार्य वशगो गृही ।
आचार्यो यजमानेन युक्तः षड्भिरथाष्टभिः ।३८।
चतुर्भिर्वाथ ऋत्विग्भिः पुं हवं कर्म चारभेत् ।
सङ्कल्पमादौ कुर्वीत कलशाचार्यादिकं ततः ।३९।
स्वगृह्योक्त विधानेन कुर्यादाचार्य गृह्यतः ।
उल्लेखन प्रणीतान्तं कृत्वा कर्म ततः परम् ।४०।
ततः पुरुष सूक्तेन न्यसित्वा स्व-शरीरके ।
होम-कुण्ड पुरो भागे कुम्भे विष्णुं समर्चयेत् ।४१।
द्रोण द्वयमितं धान्यं तदर्धं तण्डुलं ततः ।
माषान् तदर्धं तस्मादर्धं तिलात् तत्र लिखेत्कजम् ।४२।
उपर्युपरि निक्षिप्य क्रमात्तत्र घटं न्यसेत् ।
द्रोण द्वयमितं कुम्भं त्रयुतान्त-मयं तु वा ।४३।
पञ्च-पल्लव-तत्वाद्यै-र्नारिकेल-फलेन च ।
दश-हस्त प्रमाणेन दुकूलेन च वेष्टयेत् ।४४।
निधाय प्रतिमां तत्र दश-निष्क सुवर्णतः ।
निष्क स्वर्ण-कृतां वापि चतु-र्हस्तां मनोहराम् ।४५।
विष्णु-रूपां च निर्माय श्रीरूपाञ्च द्वि-बाहुकाम् ।
या चान्विता कुम्भे वै निधाय पृथ-गर्चयेत् ।४६।
पृथक् पूजा क्रिया शक्त्या वैकस्मिन्वाश्रियाज्यया ।
सहितं विष्णु-मभ्यर्च्य ऋग्भिः षोडशभिः क्रमात् ।४७।
पृथक् कृतायां पूजायां तत्र भू पूजनं न हि ।
श्री सूक्तेन श्रियाः पूजां कुर्यात् सन्तान सिद्धये ।४८।

यजमानं सपत्नीकं संहृत्युत्पत्ति-संस्थितीन् ।
न्यासान् पुरुष सूक्तेन षोडशर्चेन वै द्विजाः ।४९ ।
ऋषय ऊचुः-सूत न्यास विधिं न्यास विधानं च वद प्रभो ।५० ।
सूत उवाच-अस्य श्री षोडशर्चस्य पुं सूक्तस्य महर्षयः ।५१ ।
अन्तर्यामी च भगवानृषि-र्नारायणः स्मृतः ।
छन्दोऽनुष्टुब् रमा भूमिः पुम्विष्णु-र्देवता महान् ।५२ ।
बीजं पुरुष एवेति नान्यः पन्थास्ततः परम् ।
एतावान् कीलकं प्रोक्तमिष्टार्थे विनियोगकः ।५३ ।
अतो देवा इति च शक्यो जप्त्वा ततः क्रमात् ।
पुरुषाय महद् ब्रह्म विष्णु रुद्राखिलेषु वै ।५४ ।
पुरुषं योजयेत् पश्चात् चतुर्थ्यन्तेन विन्यसेत् ।
अङ्गुष्ठादीन् हृदादीन् च न्यसित्वा ध्यानमाचरेत् ।५५ ।
गोक्षीराभं पुण्डरीकाक्षं चक्राब्जाभ्यां शंख कौमोदकीभ्याम् ।
श्रीभूमि भ्यामर्चितं योगपीठे ध्यायेद्देवं पूजयेत् पौरुषेण ।५६ ।
इति ध्यात्वा महाविष्णुं तत्पश्चात् न्यासमाचरेत् ।
वामाङ्काद्यङ्काचरण जानूरु युग्मेषु नाभौ ।
हृत्कण्ठां सद्वितय वदना क्षुत्तमाङ्गेषु मन्त्री ।५७ ।
पुं सूक्तस्थै र्न्यसितु-मनुवित् संहृतौ शीर्ष पूर्वम् ।
स्पृष्टो नाभि प्रभृति हृदयान्तं स्थितौ च क्रमेण ।
इति न्यासत्रयं कृत्वा ह्याचार्यस्योपदेशतः ।५८ ।
वितते कदली पत्रे साग्रे निम्नादिवर्जिते ।
नवनीतं प्रसार्याथ तत्र पुं सूक्त यन्त्रकम् ।५९ ।
लिखित्वा तत्र पुरुषं श्रीभूभि सहितं यजेत् ।
नवनीत-मये यन्त्रे यजमानोऽर्चये-द्धरिम् ।६० ।
पुं सूक्तस्थैः सुमनुभिः षोडशै-रुपचारकैः ।
ऋषय ऊचुः-व्यासदेशिक तद्यन्त्र विधानं ब्रूहि तत्त्वतः ।६१ ।
इत्युक्तो मुनिभिः सम्यक् यन्त्रं ब्रूते महामुनिः ।
श्री सूत उवाच-शृणुध्वं भो योगि-वर्या वच्मि यन्त्रं सुत-प्रदम् ।६२ ।
षट्कोण-कर्णिका-मध्ये तारं साध्य-समन्वितम् ।

सुदर्शन षडर्णञ्च षट्कोणे-ष्वस्य सन्धिषु ।६३ ।
तदङ्गानि चतुष्पात्रे केशरेषु क्रमेण च ।
गोपालक चतुर्वर्णं मन्त्रस्यै-कैक-मक्षरम् ।६४ ।
दलेषु द्वादशार्णस्य त्रीणि त्रीण्यक्षराणि तु ।
अष्टपत्रे केशरेषु चाष्टार्णे चैकमक्षरम् ।६५।
नृसिंहा-नुष्टुभो वर्णान् चतुर-श्चतुरस्तथा ।
सुदर्शन-द्व्यष्ट-वर्णान् केशरे षोडशच्छदैः ।६६ ।
ऋचां पुरुष सूक्तस्य क्रमात् षोडशकं बहिः ।
मात्रकोर्णो-र्लसद्वृत्तं भूपुरास्त्रस्त्र-तारकम् ।६७ ।
यन्त्रं पुरुष-सूक्तस्य पुत्रायु-कीर्ति-वर्द्धनम ।
सर्व पापहरं श्रीदं धर्मार्थ सुख मोक्षदम् ।६८।
आद्यया-वाहयेद्देव-मासनं तु द्वितीयया ।
पाद्यं तृतीयया दद्यात् चतुर्थ्यार्घ्यं समाचरेत् ।६९ ।
पञ्चम्या-चमनीयं तु षष्ठ्या स्नानं ततः परम् ।
सप्तम्या वस्त्र-दानं वै चाष्टम्या तूपवीतकम् ।७० ।
दद्यान्नवम्या गन्धं तु दशम्या पुष्पमर्पयेत् ।
एकादश्या तथा धूपं द्वादश्या तु प्रदीपकम् ।७१ ।
त्रयोदश्यातु नैवेद्यं चतुर्दश्या कुसुमाञ्जलिम् ।
प्रदक्षिणं पञ्चदश्या षोडश्यो-द्यापन-क्रमात् ।७२ ।
प्राण प्रतिष्ठां यन्त्रेण पुरोधा स्तदनन्तरम् ।
अग्ना-वभ्यर्चये-द्विष्णुं पूर्वोक्ते-नैव वर्त्मना ।७३ ।
स्वयं होमे-स्ववह्निः स्यादन्य होमे तु लौकिकः ।
ताभिः षोडशभिः पूर्वं हुवे-दाज्या-हुतीः क्रमात् ।७४ ।
पक्वा-हुती-स्तत-स्ताभिः अवदान-विधानतः ।
पुरोऽनुवाक्ये-नैवात्र जुहुयात् सर्पि-राहुतिः ।७५ ।
समिधो जुहुया-त्ताभिः अश्वत्थाः क्रमशो-द्विजाः ।
एकैक होमतः पश्चात् अग्ने-र्दक्षिणतो द्विजाः ।७६ ।
संस्थाप्य दर्भान् प्रागग्रान् एकत्रे-मानासनच्छदान् ।
अष्टौ संस्थाप्य चान्यत्र तथो-दगप-वर्गतः ।७७ ।

अश्वत्थ पत्रमेकैकं स्थापयेत् ऋग्जपः क्रमात् ।
ताभि-राज्याहुतीः कुर्यात् एकैकस्या अथाहुतेः ।७८ ।
क्रमा-दश्वत्थ पत्रेषु स दण्डेषु यथा क्रमम् ।
ताभिः षोडशभि-श्चग्भिः उपस्तीर्यान् महर्षयः ।७९ ।
हस्तेन जुहुयात् पत्रे होम-मर्धमतः परम् ।
क्रमा-दश्वत्थ पत्रेषु निक्षिपेत क्रमात् पुनः ।८० ।
ताभि-राज्या-हुतीः कुर्यात् एकैकस्या तथाहुतेः ।
पश्चात् क्रमाद् ऋक् जपतः पायसान्य-भिधारयेत् ।८१ ।
चल-च्छप-च्छदैः चग्भिः पिधेयात् पायसान्यथा ।
आचार्यो यजमानेन सार्ध-मृत्विग्भि-रप्यथ ।८२ ।
जुहुयात् पायसं वह्नौ अष्टोत्तर-सहस्रकम् ।
षष्ठ्या वृत्त्या त्र्यधिकया षोडशाना-मृचां क्रमात् ।८३ ।
अष्टाधिक सहस्रं तु भवेत् संख्या द्विजर्षभाः ।
ततः स्विष्ट-कृतो भूत्वा रुद्रायाणा-मथो जपान् ।८४ ।
अभ्यातानां राष्ट्रभूतः प्रजापति-मतः परम् ।
व्यस्ताश्च ज्याहती-र्हुत्वा यदस्येति च मन्त्रकम् ।८५ ।
अस्मिन् कर्मण्य-नाज्ञात प्रायश्चित्तादिकं पुनः ।
पूर्णाहुति-मथो हुत्वा तदन्ते गां सतर्णकाम् ।८६ ।
आचार्याय वरं दद्यात् होम-शेषं समापयेत् ।
पुनः पूजां च नैवेद्यं पायसं-मोदका-दिकम् ।८७ ।
पञ्चास्य दीपं पश्चात्तु नीराजन-मतः परम् ।
प्रदक्षिणा नमस्कारः प्रार्थयेद् वाञ्छितं पुनः ।८८ ।
कुम्भादु-द्वासये-द्देवं यन्त्रा-न्नोद्वासये-द्धरिम् ।
सर्वदा श्रावणे मासे पुं सूक्त हवनं द्विजाः ।८९ ।
ऋत्विग्भ्यो दक्षिणां दद्यात् यथा-शक्ति ततः परम् ।
आचार्याय विशेषेण गोद्वयं वत्स संयुतम् ।९० ।
एकैकस्मिन् दिनेत्येयं दक्षिणा दीयतां बुधैः ।
आचार्यो यदि तुष्टः स्यात् सर्व-शान्ति-र्भविष्यति ।९१ ।
आचार्य दक्षिणा तस्माद् दीयतां प्रतिवासरम् ।

कुम्भो-पकरणं सर्व-माचार्याय निवेदयेत् ।९२ ।
हरि-लक्ष्मी प्रतिमयो र्नक्तं कुर्यात्तथार्चनम् ।
तप्त-क्षीरं तु नैवेद्यं प्राशये-द्दम्पती च तत् ।९३ ।
होमान्ते प्रतिमा-युग्मं स-वस्त्रश्चैव दक्षिणाम् ।
आचार्याय सदीपं वै दद्यात् सत्पुत्र सिद्धये ।९४ ।
एतत्कर्म द्विधा प्रोक्तं समष्टि-व्यष्टि-भेदतः ।
समष्टौ षोडशिनमेकं कर्मं तथार्त्विजः ।९५ ।
आषोडशिनं कुम्भे माघे क्षिप्तं दिने तु तत् ।
कुम्भान्नो-द्वासये-द्देव-मुत्थानं षोडशे दिने ।९६ ।
सम्पात प्रासनं चापि ऋत्विगाचार्य दक्षिणा ।
अनुज्ञा सकृदेव स्यात् कुम्भ-रत्नं च तत्समम् ।९७ ।
ऋत्विजां यजमानस्य तत्पत्न्या देशिकस्य च ।
कर्ममध्ये तु नाशौचमन्त एव तु तद् भवेत् ।९८ ।
व्यष्टौ प्रतिदिनं कुर्यादनुज्ञां गणपूजने ।
एकं कृच्छ्र मनुज्ञायां तदाचार्याय दीयताम् ।९९ ।
कुम्भरत्नं स्वर्ण पुष्प-मृत्वि-गाचार्य दक्षिणाम् ।
सम्पातः प्राशनं चापि नित्यं कुर्या-दतन्द्रितः ।१० ।
सम्पात प्राशनादेव गर्भ वृद्धि-र्दिने दिने ।
तस्मादिदं कर्म शिष्टाः कुर्वन्ति व्यष्टि रूपतः ।१०१ ।
कर्मारम्भ-स्तत्समाप्ति र्वैतद् दिवसे भवेत् ।
क्रियामध्ये तु तत्कर्तु-स्तत्पत्न्या देशिकस्य च ।१०२ ।
आशौचा-द्यन्तराय-श्चेत् स्विष्टं कर्म तदन्ततः ।
कुर्यादतो व्यष्टिरेव कार्या सन्तान सिद्धये।१०३ ।
यजमानोश्च तत्पत्न्यै क्रमात् सम्पात-मादितः ।
दद्यात् ऋग्जप-पूर्वं तु सा तत्प्राश्य ततः परम् ।१०४ ।
तेनै-वाश्वत्थ-पत्रेण कुम्भ-तोयं पिबेत् क्रमात् ।
एवं प्रतिदिनं कुर्यात् सम्पात-प्राशनं तथा ।१०५ ।
प्रतिमा-युगलश्चैव कुम्भ-युग्मं सदक्षिणम् ।
वस्त्र-युग्मं च विप्रेन्द्रा होमान्ते षोडशे दिने ।१०६ ।

आचार्याय वै दद्यात् जीव-सन्तान सिद्धये।
ब्राह्मणान् भोजयेत् पश्चात् षड्रसैः क्रोध वर्जितः ।१०७।
आशीर्वादं भोजनान्ते कुर्याद् ब्राह्मण दक्षिणाः।
यथा शक्ति दिशेत् पश्चा-दाचार्याय विशेषतः ।१०८।
सम्भावनां तथा तोषं गो वस्त्रादि समन्वितम्।
छन्दोगानां बह्वृचानां कुर्यात् स्विष्ट कृदादयः ।१०९।
औत्तरं तन्त्रके स्व-स्व सूत्रेणैव मुनीश्वराः।
अथवार्चाय सूत्रेण कुर्यात् पुं हवनं सुधीः ।११०।
दिनानि षोडशैवं वै कृत्वा पश्चात् परेऽहनि।
कुर्या-द्धोमं विना सूर्यं प्रतिमां च विना मुदा ।१११।
गोधूम तण्डुले प्रस्थ युग्मके सूर्य पूजनम्।
त्रिकाल पूजा तत्पश्चा-त्तद्दानञ्च समाचरेत् ।११२।
प्रस्थ-द्वय-मिते जीव ध्याने धेनुं निधाय च।
सवत्सां पूजये-द्विप्राः सन्तान तिल होमवत् ।११३।
ततो नूतन वस्त्राणि जाया पति धृतानि वै।
हरिद्राक्तानि दीपार्घ्य पात्र युक्तानि मोदतः ।११४।
आचार्यायैव देयानि नान्यस्मै पुत्र सिद्धये।
आचार्येणैव वैलेख्यं नित्यं पुंसूक्त- यन्त्रकम् ।११५।
अन्येन लिखितं चेत्स्यात् सह पत्न्यात्म-नाशनम्।
उत्तानपादश्च महानिदं कृत्वाप्तवान् ध्रुवम् ।११६।
मार्कण्डेयं च तत्तात जयन्तं च शचीपतिः।
कीर्तिमान् तनयं लेभे चैतत् कर्म-प्रभावतः ।११७।
बहुनात्र किमुक्तेन संग्रहेण वदाम्यहम्। मरीच्यादि मुनिश्रेष्ठा राजानश्चाप्यजादयः ।११८।
लब्ध्वाच्युत समान् पुत्रान् लेभिऽन्तेऽच्युतालयम्।
ऋष्यशृङ्गेण कथितमिदं पुंसवनं नराः ।११९।
ये कुर्वन्ति नर-श्रेष्ठास्ते भवेयुः सपुत्रिणः।
लब्ध्वेह सकलान् भोगान् प्राप्न्युयु-र्हरि-मन्ततः ।१२०।
इत्यादि सनत्कुमार संहिताया-मुत्तर-भागे ऋष्यशृङ्गोक्त सन्तान-याग-विधि-र्नामा-ष्ट-सप्तति तमोऽध्यायः।

अथ ऋग्विधानोक्त सन्तान यागः।

शुक्ल पक्षे शुभे वारे सु-नक्षत्रे सु-गोचरे।
द्वादश्यां पुत्र-कामाय चरुं कुर्वीत वैष्णवम्।१।
दम्पत्यो-रुपवासः स्या-देकादश्यां सुरालये।
ऋग्भिः षोडशभिः सम्य-गर्चयित्वा जनार्दनम्।२।
चरुं पुरुष सूक्तेन श्रपयेत् पुत्र-काम्यया।
प्राप्नुया-द्वैष्णवं पुत्र-मचिरात् सन्तति-क्षमम्।३।
द्वादश द्वादशीः सम्यक् पयसा निर्वपे-च्चरुम्।
यः करोति हयस्थस्या-द्याति विष्णोः परं पदम्।४।
हुत्वाग्निं विधिवत् सम्यगृग्भिः षोडशभि-र्बुधः।
कृताञ्जलि-पुटो भूत्वा स्तवन्ताभिः प्रयोजयेत्।५।
केशवं मार्गशीर्षे तु पौषे नारायणं तथा।
माधवं माघ मासे तु गोविन्दं फाल्गुने पुनः।६।
चैत्रे चैव तथा विष्णुं वैशाखे मधुसूदनम्।
ज्येष्ठे त्रिविक्रमं विद्या-दाषाढे वामनं विदुः।७।
श्रावणे श्रीधरं विद्याद् हृषीकेशं ततः परे।
आश्विने पद्मनाभं तु दामोदरं च कार्तिके।८।
द्वादशैतानि नामानि ऋष्यशृङ्गोऽब्रवीन् मुनिः।
पूजयेन् मानसभिः सर्वान्कामान्समश्नुते ।९।
आयुष्मन्तं सुतं सूते परमेधा समन्वितम्।
धनवन्तं प्रजावन्तं धार्मिकं सात्विकं तथा।१०।
समिधोऽश्वत्थ-वृक्षस्य हुत्वाग्निं जुहुयात् पुनः।
उपस्थानं हुताशस्य ध्यात्वार्च्य मधुसूदनम्।११।
हवि-र्होमं ततः कुर्यात् प्रत्यृचं वाग्यतः शुचिः।
सूक्तेन जुहुया-दाज्य-मादावन्ते च पूर्ववत्।१२।
हविः शेषं नमस्कृत्य नारी नारायणं पतिम्।
भक्षयित्वा हविः शेषं लब्धाशीः संविशेत् क्षणम्।१३।
ततस्तु कृत्वेदं कर्म कर्त्तव्यं द्विज तर्पणम्।
द्वितीयं स्त्री निवर्तेत यावद् गर्भं च विन्दति।१४।

अपुत्रा मृत-पुत्रा वा या च कन्या प्रसूयते।
क्षिप्रं सा जनयेत् पुत्रं ऋष्यशृङ्गो यथाऽब्रवीत्।१५।
अर्चनं सम्प्रवक्ष्यामि विष्णो-रमित-तेजसः।
यत्कृत्वा मुनयः सर्वे ब्रह्म-निर्वाण-माप्नुयुः।१६।
अप्स्वग्नौ हृदये सूर्ये स्थण्डिले प्रतिमासु च।
षट्स्वेतेषु हरेः सम्य-गर्चनं मुनिभिः स्मृतम्।१७।
अग्नौ क्रियावतां देवो दिवि देवो मनीषिणाम्।
प्रतिमा स्वल्प बुद्धीनां योगिनां हृदये हरिः।
तस्य सर्व-गतत्वाच्च स्थण्डिले भावितात्मनाम्।१८।
दद्यात् पुरुष-सूक्तेन य; पुष्पाण्यप एव वा।
अर्चितं स्याज्जग-दिदं तेन सर्वं चराचरम्।१९।
आनुष्टुभस्य सूक्तस्य त्रिष्टुबन्तस्य देवता।
पुरुषोऽथ जगद्बीज-मृषि-र्नारायणः स्मृतः।२०।
नारायण महाबाहो श्रृणुष्वैकं महाप्रभो।
वक्ष्ये पुरुष-सूक्तस्य विधानं त्वर्चनं प्रति।२१।
अग्नि कार्यं जपविधिं स्तोत्र-ञ्चैव तदात्मकम्।
स्नात्वा यथोक्त विधिना प्राङ्मुखः शुद्ध-मानसः।२२।
प्रथमां विन्यसे-द्वामे द्वितीयां दक्षिणे करे।
तृतीयां वाम पादे च चतुर्थीं दक्षिणे न्यसेत्।२३।
पञ्चमीं वाम जानुनि षष्ठीं वै दक्षिणे न्यसेत्।
सप्तमी वाम-कुक्षौ तु अष्टमीं दक्षिणे न्यसेत्।२४।
नवमी नाभि देशे तु दशमीं हृदये न्यसेत्।
एकादशीं कण्ठ-देशे द्वादशीं वाम-बाहुके।२६।
त्रयोदशीं दक्षिणे च आस्ये चैव चतुर्दशीम्।
अक्ष्णोः पञ्चदशीं चैव षोडशीं मूर्ध्नि विन्यसेत्।२७।
एवं न्यास विधिं कृत्वा पश्चात् पूजां समारभेत्।
यथा देहे तथा देवे न्यासं कृत्वा विधानतः।२८।
आद्यया-वाहयेद्देव-मृचा तु पुरुषोत्तमम्।
द्वितीय-यासनं दद्यात् पाद्यं चैव तृतीयकम्।२९।

अर्घ्यं चतुर्थ्यां दातव्यं पञ्चम्या-चमनीयकम् ।
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यज्ञोपवीत-मष्टम्या नवम्या चानुलेपनम् ।
पुण्यं दशम्या दातव्य-मेकादश्या तु धूपकम् ।३१ ।
द्वादश्या दीपकं दद्यात् त्रयोदश्या निवेदनम् ।
चतुर्दश्या नमस्कारं पञ्चदश्या प्रदक्षिणाम् ।३२ ।
षोडश्यो-द्वासनं कुर्या-द्देवदेवस्य चक्रिणः ।
स्नाने वस्त्रे च नैवेद्ये दद्या-दाचमनीयकम् ।३३ ।
ततः प्रदक्षिणां कृत्वा जपं कुर्यात् समाहितः ।
यथाशक्ति जपित्वा तु सूक्तं तस्मै निवेदयेत् ।३४ ।
देवस्य दक्षिणे पार्श्वे कुण्डं स्थण्डिलमेव वा ।
ततः कारयेत् प्रथमेनैव द्वितीयेन तु प्रोक्षणम् ।३५ ।
तृतीय-याग्नि-मादध्या-च्चतुर्थ्या च समिन्धनम् ।
पञ्चम्या-ज्यस्य श्रपणं चरोश्च श्रपणं तथा ।३६ ।
षष्ठेनै-वाग्नि-मध्ये तु कल्पयेत् पद्म-मासनम् ।
चिन्तये-द्देवदेवेशं कालानल-सम-प्रभम् ।३७ ।
ततो गन्धं च पुष्पं च धूप-दीप-निवेदनम् ।
अनुज्ञाप्य ततः कुर्यात् सप्तम्यादि यथा-क्रमम् ।३८ ।
समिध-स्तावतीः पूर्वं जुहुया-दभि-धारिताः ।
ततो घृतेन जुहुया-च्चरुणा च ततः पुनः ।३९ ।
एवं हुत्वा तत-श्चैव-मनुज्ञाप्य यथा-क्रमम् ।
अग्ने-र्भगवत-स्तस्य समीपे स्तोत्र-मुच्चरेत् ।४० ।
जितं ते पुण्डरीकाक्षं नमस्ते विश्व-भावन ।
सुब्रह्मण्य नमस्तेस्तु महा-पुरुष पूर्वज ।४१ ।
नमो हिरण्य-गर्भाय प्रधान-व्यक्त- रूपिणे ।
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सर्वदा चरण-द्वन्द्वं ब्रजामि शरणं तव ।४३ ।
एक-स्त्वमसि लोकस्य स्रष्टा संहारक - स्तथा ।

अव्यक्त-श्चानुमन्ता च गुण-माया समावृतः ।४४ ।
संसार सागरं घोर-मनन्त-क्लेश-भाजनम् ।
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न ते रूपं न चाकारो नायुधानि न चास्पदम् ।
तथापि पुरुषा-कारो भक्तानां त्वं प्रकाशसे ।४६ ।
नैव किञ्चिद-साध्यंते न च साध्योऽसि कस्यचित् ।४७ ।
कार्याणां कारणं पूर्वं वचसां वाच्य-मुत्तमम् ।
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कालेष्वपि च सर्वेषु दिक्षु सर्वासु चाच्युत ।
शरीरे च गतौ वापि वर्तते मे महद् भयम् ।५० ।
त्वत् पाद-कमलादन्य-न्न मे जन्मान्तरे-ष्वपि ।
निमित्तं कुशल-स्यास्ति एवं गच्छामि सद्गतिम् ।५१ ।
ज्ञानं यदिदं प्राप्तं यदिदं ज्ञान-मर्जितम् ।
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पुरुषस्य हरेः सूक्तं स्वर्ग्यं धन्यं यशस्करम् ।
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इत्येव मनया स्तुत्या स्तुत्वा देवं दिने दिने ।
किङ्करोऽस्मीति चात्मानं देवायैव निवेदयेत् ।५६ ।
फलाहारो भवेन्मासं पश्यत्या-त्मान-मात्मनि ।
फलानि भुक्तो-पसेवन् मास-मद्भिश्च वर्तयेत् ।५७ ।
अरण्य निवसे-न्नित्यं जपन्ने-तमृषिं सदा ।
त्रि-स्त्रिषवण-कालेषु स्नायादप्सु समाहितः ।५८ ।
आदित्य-मुपतिष्ठेन सूक्तेना-नेन नित्यशः ।

आज्या-हुती-रनेनैव हुत्वैतं चिन्तये-दृषिम् ।५९ ।
ऊर्ध्वं मासात् फलाहारात् त्रिभि-र्वर्षै-र्जये-द्दिवम् ।
तद्भक्त-स्तन्मनायुक्तो दशवर्षा-ण्यनन्य-भाक् ।६० ।
साक्षात् पश्यति तं देवं नारायण-मनामयम् ।
ग्राह्य-मत्यन्त यत्नेन त्वष्टारं जगतोऽव्ययम् ।६१ ।
गृहस्थ धर्मे वर्तेत न्याय-वृत्तः समाहितः ।
एतदेवं चिन्तयेत नारायण-मनामयम् ।६२ ।
अति-पातक - संयुक्तं कालेन सुकृती भवेत् ।
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ज्ञान-गम्यं परं सूक्ष्मं व्याप्य सर्वं व्यवस्थितम् ।६६ ।
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सहस्र-शीर्षेति सूक्तं सर्व-काम-फल-प्रदम् ।६७ ।
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भक्तानुकम्पी भगवान् श्रयते पुरुषोत्तमः ।
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आसहस्रा-त्ततश्चाक्षु-र्दिव्यं होतु-र्ददाति सः ।
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मुक्त्यैक-मार्गं प्रतिबोधनाय दृष्ट्वा विधानं त्विह नारदोक्तम् ।८०।

।इति।

पुत्रार्थे शालिबीजेन धनार्थे बिल्व पत्रकै: ।
दूर्वाभि-रायुष्कामस्तु पुष्टि-कामस्तु वेतसै: ।।
कन्या-कामस्तु लाजाभि: पशु-कामो घृतेन तु।
विद्या-कामस्तु पालाशै-र्दशांशेन तु होमयेत् ।।
धान्य-कामो यवैश्चैव गुग्गुलेन रिपुक्षये।
तिलै-रारोग्य-कामस्तु ब्रीहिभि: सुख-मश्नुते ।(तन्त्रसार)

पुत्र-काम: पुरुषसूक्तेन तर्पणं मार्जनं च कृत्वा श्रीवैष्णवान् भोजयेदिति ग्रन्थ-विस्तार भयादिकं न लिख्यते। अर्थानुसन्धान पुरेस्सरम् भगवतो नारायणस्य षोडशर्चस्य पुरुष सूक्तस्य न्यासं पाठं पूजां होमं तर्पणं मार्जनं श्री वैष्णवा-राधनं च कुर्वन् श्री वैष्णव: इह पुत्रादि सकल सौभाग्य निधानं परत्र परम-सुख-भाजनं भवतीति सर्वत्र सर्व-मङ्गलम्।

।इति पुरुष-सूक्त-पुरश्चरणं सम्पूर्णम्।

अथ पुरुष सूक्त माहात्म्यम्

तावावां परमे व्योम्नि पितरौ जगत: परौ।
अनुग्रहाय लोकानां स्थितौ स्व: परया श्रिया ।।१।।(लक्ष्मी तन्त्र)

कदाचित् कृपया-विष्टौ जीवानां हित-काम्यया।
सुखिन: स्युरिमे जीवा: प्राप्नुयुर्नौ कथं त्विति ।।२ ।।
उपायान्वेषणे यत्तौ परमेण समाधिना।
मथ्ना-वस्त्वति-गम्भीरं शब्द-ब्रह्म महोदधिम् ।३ ।
मथ्य-माना-त्तत-स्तस्मात् साम-र्ग्यजुष सङ्कुलात्।
तत्सूक्त-मिथुनं दिव्यं दध्नो घृत-मिवोत्थितम् ।४ ।
इदं पुरुष सूक्तं हि सर्व वेदेषु पठ्यते।
ऋतं सत्यञ्च विख्यात-मृषि-सिंहेन चिन्तितम् ।५ । (व्यास)
ब्रह्म-यज्ञे जपन् सूक्तं पुरुषं चिन्तयन् हरिम्।
स सर्वान् जपते वेदान् साङ्गो-पाङ्गा-न्विधानत: ।६ ।(विष्णुधर्मोत्तर पुराण)
वेदेषु पौरुषं सूक्तं पुराणेषु च वैष्णवम्।
भारते भगवद् गीता धर्मशास्त्रेषु मानवम् ।७। (पद्म पुराण)
पौरुषं सूक्त-मावर्त्य मुच्यते सर्व किल्बिषात् ।८ ।(यम स्मृति)
दद्यात् पुरुष-सूक्तेन आप: पुष्पाणि चैव हि।
अर्चितं स्यादिदं तेन विश्वं भुवन सप्तकम् ।९ । (पाराशर स्मृति)
प्रतिवेदं महाभाग यत्सूक्तं पौरुषं स्मृतम्।
सर्व-कर्मकरं पुण्यं पवित्रं पाप-सूदनम् । १० ।(पुष्कर संहिता)
एकैकया ऋचा राम स्नातो दत्वा जलाञ्जलिम्।
पौरुषेण च सूक्तेन मुच्यते सर्व किल्बिषात् ।११।
अन्त-र्जल-गतो जप्त्वा तथा सूक्तं तु पौरुषम्।
सर्व-कल्मष निर्मुक्तो यथेष्टां लभते गतिम् ।१२ ।
अकाम: पौरुषं सूक्तं जप्त्वा नित्य-मतन्द्रित: ।
नरो याति महाभाग तद्विष्णो: परमं पदम् ।१३ ।
पुरुषस्य हरे: सूक्तं स्वर्ग्यं धन्यं यशस्करम्।
आत्म-ज्ञान-मिदं पुण्यं योग-ज्ञान-मिदं पदम् ।१४ ।(शौनक स्मृति)
धृतोर्ध्व-पुण्ड्र: परमेशितारं नारायणं पूजयति स्म भक्त्या।
अर्घ्यादिभि: पौरुष-सूक्त मन्त्रै: समाप्नुया-द्विष्णु-पदं महात्मा। १५ ।(महोपनिषद्)
पौरुषेणैव सूक्तेन ततो विष्णुं समर्चयेत् ।१६ । (शाण्डिल्य स्मृति)
एषा वैष्णवी नाम संहितैतां प्रयुञ्जन् विष्णुं प्रीणाति। १७। (ब्राह्मण)

।अथ मुद्गलोपनिषद्।

श्रीमत्पुरुष-सूक्तार्थं पूर्णानन्द कलेवरम्।
पुरुषोत्तम-विख्यातं पूर्णं ब्रह्म भवाम्यहम्।।
ॐ वाङ् मे मनसि प्रतिष्ठिता। मनो मे वाचि प्रतिष्ठितम् । आविरावीर्म एधि वेदस्य म आणीस्थ: श्रुतं मे। मा प्रहासी-रनेनाधीते-नाहोरात्रात् सन्दधामि। ऋतं वदिष्यामि। सत्यं वदिष्यामि। तन्मामवतु। तद्वक्तारमवतु। अवतु माम्। अवतु वक्तारमवतु वक्तारम्। हरि: ॐ शान्ति: शान्ति: शान्ति:।
ॐ पुरुषसूक्तार्थ निर्णयं व्याख्यास्याम:। पुरुष संहितायां पुरुष-सूक्तार्थ: संग्रहेण प्रोच्यते।
सहस्रशीर्षेत्यत्र स शब्दोऽनन्तवाचक:। अनन्त-योजनं प्राह दशाङ्गुल-वचस्तथा।१।
तस्य प्रथमया विष्णो-र्देशतो व्याप्ति-रीरिता।
द्वितीयया चास्य विष्णो: कालतो व्याप्ति-रुच्यते।२।
विष्णो-र्मोक्ष-प्रदत्वं च कथितं तु तृतीयया।
एतावा-निति मन्त्रेण वैभवं कथितं हरे:।३।
एतेनैव च मन्त्रेण चतु-र्व्यूहो विभाषित:।
त्रिपादि-त्यनया प्रोक्त-मनिरुद्धस्य वैभवम्।४।
तस्मा-द्विराडि-त्यनया पाद-नारायणा-द्धरे:।
प्रकृते: पुरुषस्यापि समुत्पत्ति: प्रदर्शिता।५।
यत्पुरुेणे-त्यनया सृष्टि-यज्ञ: समीरित:।
सप्तास्यासन् परिधय: समिधश्च समीरित:।६।
तं यज्ञ-मिति मन्त्रेण सृष्टि यज्ञ: समीरित:।
अनेनैव च मन्त्रेण मोक्षश्च सुमुदीरित:।७।
तस्मदिति च मन्त्रेण जगत्सृष्टि: समीरिता:।
वेदाह-मिति मन्त्राभ्यां वैभवं कथितं हरे:।८।
यज्ञेनेत्युपसंहार: सृष्टे-र्मोक्षस्य चेरित:।
य एवमेत-ज्जानाति स हि मुक्तो भवेदिति।९। (अध्याय १)

अथ यथा मुद्गलो-पनिषदि पुरुष-सूक्तस्य वैभवं विस्तरेण प्रतिपादितम्। वासुदेव इन्द्राय भगवज्ज्ञान-मुपदिश्य पुनरपि सूक्ष्म श्रवणाय प्रणतायेन्द्राय परम रहस्यभूतं पुरुष सूक्ताभ्यां खण्ड-द्वयाभ्या-मुपदिशत्। द्वौ खण्डा-वुच्येते। योऽयमुक्त: स पुरुषो

नाम-रूप ज्ञाना-गोचरं संसारिणा-मति दुर्ज्ञेयं विषयं विहाय क्लेशादिभिः संक्लिष्ट देवादि जिहीर्षया सहस्र-कला-वयव-कल्याणं दृष्ट-मात्रेण मोक्षदं वेष-माददे। तेन वेषेण भूम्यादि लोकं व्याप्या-नन्त योजन-मत्यतिष्ठत्। पुरुषो नारायणो भूतं भव्यं भविष्य-च्चासीत्। स एष सर्वेषां मोक्षद-श्चासीत्। स च सर्वस्मान् महिम्नो ज्यायात्। तस्मान्न कोऽपि ज्यायान्। महा-पुरुष आत्मानं चतुर्धा कृत्वा त्रिपादेन परमे व्योम्नि चासीत्। इतरेण चतुर्थेना-निरुद्ध-नारायणेन विश्वान्यासन्। स च पाद नारायणो जगत्स्रष्टुं प्रकृति-मजनयत्। स समृद्ध-कायः सन्सृष्टि कर्म न जज्ञिवान्। सोऽनिरुद्ध-नारायण-स्तस्मै सृष्टि-मुपादिशत्। ब्रह्मन् स्तवेन्द्रियाणि याजकानि ध्यात्वा कोशभूतं दृढं ग्रन्थि-कलेवरं हवि-र्ध्यात्वा मां हवि-र्भुजं ध्यात्वा वसन्त-काल-माज्यं ध्यात्वा ग्रीष्म-मिध्मं ध्यात्वा शरदृतुं रसं ध्यात्वैव मग्नौ हुत्वाङ्ग स्पर्शात् कलेवरो वज्रं हीष्यते। ततः स्वकार्यान् सर्व प्राणि जीवान् सृष्ट्वा पश्वाद्याः प्रादु-र्भविष्यन्ति। ततः स्थावर-जङ्गमात्मकं जगद् भविष्यति। एतेन जीवात्मनो-र्योगेन मोक्ष प्रकारश्च कथित इत्यत्तु सन्धेयम्। य इमं सृष्टि यज्ञं जानाति मोक्ष प्रकारं च सर्वमायुरेति।२।

एको देवो बहुधा निविष्ट अजायमानो बहुधा विजायते। तमेत-मग्निरित्यध्वर्यव उपासते। यजूरित्येष हीदं सर्वं युनक्ति। सामेति छन्दोगाः। एतस्मिन् हीदं सर्वं प्रतिष्टितम्। विषमिति सर्पाः सर्प इति सर्पविदः। ऊर्गिति देवाः। रयिरिति मनुष्याः। मायेत्यसुराः। स्वधेति पितरः। देवजन इति देवजन-विदः। रूपमिति गन्धर्वाः। गन्धर्व इत्यप्सरसः। तं यथा-यथोपासते तथैव भवति। तस्माद् ब्राह्मणः पुरुष-रूपं परं ब्रह्मैवाह-मिति भावयेत्। तद्रूपो भवति य एवं वेद।३।

तद् ब्रह्म ताप-त्रया-तीतं षट् कोष विनिर्मुक्तं षडूर्मि वर्जितं पञ्च कोषातीतं षड्भाव विकार शून्यमेवादि सर्व विलक्षणं भवति। ताप-त्रयं त्वाध्यात्मिका-धिभौतिका-धिदैविकं कर्तृ-कर्म-कार्य ज्ञातृ-ज्ञान-ज्ञेय भोक्तृ-भोग-भोग्य-मिति त्रिविधम्।

त्वङ् मांस शोणिता-स्थि स्नायु मज्जाः षट् कोषाः।

काम क्रोध लोभ मोह मद मात्सर्यमित्यरि षड् वर्गः।

अन्नमय प्राणमय मनोमय विज्ञानमयानन्दमया इति पञ्च कोशाः।

प्रियात्मजनन वर्धन परिणाम क्षय नाशाः षड्भावाः।

अशनाया पिपासा शोक मोह जरा मरणानीति षडूर्मयः।

कुल गोत्र जाति वर्णाश्रम-रूपाणि षड्भ्रमा: ।

एतद्योगेन परम पुरुषो जीवो भवति नान्य: । य एतदुपनिषदं नित्यमधीते सोऽग्निपूतो भवति । स वायु पूतो भवति । स आदित्यपूतो भवति । अरोगी भवति । श्रीमांश्च भवति पुत्र पौत्रादिभि: समृद्धो भवति । विद्वांश्च भवति । महा-पातकात् पूतो भवति । सुरा-पानात् पूतो भवति । अगम्या-गमनात् पूतो भवति । मातृ-गमनात् पूतो भवति । दुहितृ स्नुषाभि गमनात् पूतो भवति । स्वर्ण स्तेयात् पूतो भवति । वेदि जन्म हानात् पूतो भवति । गुरो-रशुश्रूषणात् पूतो भवति । अयाज्य-याजनात् पूतो भवति । अभक्ष्य-भक्षणात् पूतो भवति । उग्र प्रतिग्रहात् पूतो भवति । परदार गमनात् पूतो भवति । काम-क्रोध-लोभ-मोहे-ष्यादिभि-रबाधितो भवति । सर्वेभ्य पापेभ्यो मुक्तो भवति । इह जन्मनि पुरुषो भवति । तस्मादेतत् पुरुष सूक्तार्थ-मति रहस्यं राज-गुह्यं देव-गुह्यं गुह्यादपि गुह्यतरं नादीक्षितायो-पदिशेत् । ना-नूचानाय । न बहु-भाषिणे । ना-प्रिय-वादिने । ना-सम्वत्सर-वेदिने । ना-तुष्टाय । ना-नधीत वेदायो-पदिशेत् । गुरु-रप्येवं विच्छुचौ देशे पुण्य नक्षत्रे प्राणानायम्य पुरुषं ध्यायन् उपसन्नाय शिष्याय दक्षिण-कर्णे पुरुष सूक्तार्थमुपदिशेद्विद्वान् । न बहुशो वदेत् । यात-यामो भवति । असकृत् कर्ण-मुपदिशेत् । एतत् कुर्वाणोऽध्येता-ध्यापकश्च इह जन्मनि पुरुषो भवती-त्युपनिषद् ।४ । इति मुद्गलोपनिषत्समाप्ता ।

।अथ चक्राब्ज मण्डल देवता पूजा विधि: ।

(श्री रामानुजाचार्य परम्परायां विष्वक्सेनाचार्येण उपदिष्ट:)

अथ श्री वैष्णव: शुचि: प्रयत: पीताम्बर-धर: श्री चूर्ण युक्त द्वादश श्वेतोर्ध्व-पुण्ड्र-धर: तुलसी नलिनाक्ष-माला-धर: प्रधान वेद्यां श्वेत वस्त्रं प्रसार्य तत्र चक्राब्ज मण्डल-मालिख्य तत्र स्थितानां देवानां षोडशो-पचारै: पूजनङ्कुर्यात् ।

प्राङ् मुखो यजमान: दर्भेष्वासीनो दर्भान् धारयमाण: पवित्रपाणि: । ॐ अच्युताय नम: । ॐ अनन्ताय नम: । ॐ गोविन्दाय नम: । इति मन्त्र-त्रयेण दक्षिण हस्तेन पृथक् पृथक् त्रिराचम्य शुद्धोदकेन स्व दक्षिण हस्तं प्रक्षाल्यासून् संस्पृश्य प्राणानायम्य करे साक्षत-पुष्प-फल-जल-द्रव्या-ण्यादाय । हरि: ॐ तत्सत् गोविन्द गोविन्द गोविन्द अद्येत्यादि अस्यां शुभ पुण्य तिथौ अस्मिन्कर्मणि भगवदाज्ञया भगवत् कैङ्कर्यत्वेन प्रधान वेद्यां श्री चक्राब्ज मण्डले देवानां स्थापनं पूजनं च करिष्ये-इति सङ्कल्प्य ।

लक्ष्मीनाथ समारम्भां नाथ-यामुन-मध्यमाम्।
अस्मदाचार्य पर्यन्तां वन्दे गुरु परम्पराम्।१।
श्रीशं श्रीसैन्यनाथं वकुलधर-मुनिं नाथ-पङ्केरुहाक्षौ।
श्री रामं यामुनेयं वरमपि च महापूर्ण-रामानुजार्यौ।
गोविन्दं भट्टवेदान्त्यथ वरकलिजिद्वंश दासांश्च कृष्णम्।
लोकार्य शैलनाथं वरवर मुनि-मप्यहं चिन्तयामि।२।

इति गुरु परम्परामनुसन्धाय पुण्याह जलेन-
येन देवाः पवित्रेण आत्मानं पुनते सदा। तेन सहस्रधारेण पावमान्यः पुवन्तु माम्। इत्यात्मानं पूजा सामग्रीं च सम्प्रोक्ष्य दक्षिण हस्ते पीताक्षतात् गृहीत्वा आवाहयेत्।
तद्वथा-**यस्मिनृचः सामयजूंषि यस्मिन्प्रतिष्ठिता रथनाभाविवाराः। यस्मिंश्चित्तं सर्वमोतं प्रजानां तन्मे मनः शिव सङ्कल्पमस्तु।।(यजु.३४/५)**
मध्ये पीत कर्णिकायाम्-ॐ मन्त्राध्वने नमः-मन्त्राध्वानमावाहयामि-इति मन्त्राध्वानमावाह्य अर्घ्य-पाद्याचमन-स्नान-वस्त्रोपवीत-गन्ध-पुष्प-धूप-दीप-नैवेद्या-चमन-ताम्बूल-पूगीफल-दक्षिणा-नमस्कारैः पूजयेत्।१।
तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः। अहेडमानो वरुणेह बोध्यरुशंस मा न आयुःप्र मोषीः।(यजु.१८/४९, २१/२)
ॐ तत्त्वाध्वने नमः-तत्त्वाध्वानमावाहयामि-इत्यरुण केशरेषु तत्त्वाध्वानमावाह्य सर्वोपचारैः पूजयेत्।२।
वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्। तमेव विदित्वाऽतिमृत्युमेति नान्यःपन्था विद्यतेऽयनाय(श्वेताश्वतर उप३/७)
दलेषु-ॐवर्णाध्वने नमःवर्णाध्वानमावाहयामि-इति वर्णाध्वानमावाह्य समर्चयेत्।३।
त्रीणि पदा विचक्रमे विष्णुर्गोपा अदाभ्यः। अतो धर्माणि धारयन्।
(ऋक्.१/२२/१८, साम.१६७०, वा.यजु.३४/४३, तै.ब्रा.२/४/६/१)
नाभौ-ॐ पदाध्वने नमः पदाध्वानमावाहयामि-इतिपदाध्वानमावाह्य प्रणमेत्।४।
येनेदं भूतं भुवनं भविष्यत् परिगृहीतममृतेन सर्वम्। येन यज्ञास्तायते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु।(वा.यजु.३४/४)
अरुणारेषु-ॐ कालाध्वने नमः कालाध्वानमावाहयामि-इति कालाध्वानमावाह्य सर्वोपचारैः पूजयेत्।५।

प्र तद्विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः।
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षयन्ति भुवनानि विश्वा।(वा.यजु.५/२०, ऋक्.१/१५४/२, अथर्व.७/२६/२-३, तै.ब्रा.२/४/३/४,निरुक्त.१/२०)
नेमौ-ॐ भुवनाध्वने नमः भुवनाध्वानमावाहयामि इति भुवनाध्वान-मावाह्यषोडशोपचारैः सम्पूज्य प्रणमेत्।६।

ततः कर्णिकास्थ शुक्लाष्टविन्दुषु नारायणाष्टाक्षरमन्त्राक्षराणि पूजयेत्। तद्यथा-
सहस्रशीर्षं देवं सहस्राक्षं विश्व शम्भुवम् (सम्भवम्)। विश्वतः परमं नित्यं विश्वं नारायणं हरिम्।।(महोपनिषद्.१/५, चतुर्वेदोप.२)
इति मन्त्रेण पूर्वे प्रथमविन्दौ-ॐ ज्ञानस्वरूपकुमुदपाण्डरवर्णाय नमः ज्ञानस्वरूप कुमुद पाण्डर वर्णमावाहयामि-इति ॐकारमावाह्य सर्वोपचारैः मूल मन्त्रप्रथमाक्षरं पूजयेत्।७।
नहि तेषाममा चन नाध्वसु वारणेषु। ईशे रिपुरघशं सः। (वा.यजु.३/३२)
अग्निकोणे द्वितीय विन्दौ-नकाराय नमः-नकारमैश्वर्यस्वरूपं पद्मरागाचलाकारम् आवाहयामि-इति मूलमन्त्र द्वितीयाक्षरं नकारमावाह्य सम्यगर्चयेत्।८।
मो षू ण इन्द्रात्र पृत्सु देवैरस्ति हि ष्मा ते शुष्मिन्नवयाः।
महश्चिद्यस्य मीढुषो यव्या हविष्मतो मरुतो वन्दते गीः। (यजु.३/४६)
दक्षिणे तृतीय विन्दौ -मोकाराय नमः-मोकारं शक्तिस्वरूपमञ्जनाचल निभमावहयामि-इति मूलमन्त्र तृतीयाक्षरं मोकारमावाह्य पूजयेत्।९।
नाना हि देवहितं सदस्कृतं मा संसृक्षाथां परमे व्योमन्।सुरा त्वमसि शुष्मिणी सोम एष मा मा हिंसीः स्वां योनिमाविशन्ती। (वा.यजु.१९/७)
नैर्ऋत्य कोणे चतुर्थ विन्दौ -नाकाराय नमः-नाकारं बलस्वरूपं काञ्चनाचल निभ मावाहयामि -इति मूलमन्त्र चतुर्थाक्षरम् नाकारमावाह्य षोडशोपचारैः पूजयेत्।१०।
राया वयं ससवांसो मदेम हव्येन देवा यवसेन गावः।तां धेनुं मित्रावरुणा युवं नो विश्वाहा धत्तमनपस्फुरन्तीमेष ते योनि ऋतायुभ्यां त्वा।(ऋक्.४/४२/१०,यजु.७/१०)
पश्चिमे पञ्चमविन्दौ-राकाराय नमः-राकारं तेजोरूपं निर्धूमाङ्गार सदृश मावाहयामि-इति मूलमन्त्र पञ्चाक्षरं राकारमावाह्य सर्वोपचारैः पूजयेत्।११।
य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः।
यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम।
(ऋक्.१०/१२१/२,अथर्व.४/२/१, १३/३/२४, यजु.२५/१३)
वायव्य कोणे षष्ठविन्दौ-यकाराय नमः-यकारं वीर्यस्वरूप मयस्कान्त सदृश

मावाहयामि-इति मूलमन्त्र षष्टाक्षरं यकारामावाह्य सम्यगर्चयेत् ।१२।

प्रैतु वाजी कनिक्रदन्नानदद्रासभः पत्वा। भरन्नग्निं पुरीष्यं मा पाद्यायुषः पुरा। वृषाग्निं वृषणं भरन्नपां गर्भं समुद्रियम्। अग्न आयाहि वीतये।(यजु.११/४६)

उत्तरे सप्तविन्दौ-णाकाराय नमः-णाकारं बलस्वरूपमावाहयामि-इति मूलमन्त्र सप्तमाक्षरं णाकारमावाह्य सर्वापचारैः पूजयेत् ।१३।

यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव। य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम (ऋक्.१०/१२१/३, यजु.२३/३,२५/११,तै.सं.४/१/८/४, ७/५/१६/१,अथर्व.४/२/२)

ईशान कोणे अष्टम विन्दौ-यकाराय नमः-यकारं वीर्य्य स्वरूपमयस्कान्त सदृशमावाहयामि-इति नारायण मन्त्राष्टमाक्षरं यकारमावाह्य पूर्वोक्त रीत्या षोडशोपचारैः सम्पूज्य प्रणमेत् ।१४।

ततोऽरुण केशरेषु पूर्वादि क्रमेण पूजयेत्। तद्यथा-

मनसः कामामकूतिं वाचः सत्यमशीय। पशूनां रूप मन्नस्य रसो यशः श्रीः श्रयतां मयि स्वाहा। (वा.यजु.३९/४)

ॐ श्रीं श्रियै नमः-श्रियमावाहयामि-इति पूर्वदलीय केशरेषु श्रियमावाह्य सर्वोपचारैः पूजयेत् ।१५।

आर्द्रां पुष् (यः)करिणीं पु(य)ष्टिं सुवर्णां हेममालिनीम्।
सूर्या हिरणमयीं लक्ष्मीं जातवेदो म आवह।(श्रीसूक्त.१४)

ॐ पुं पुष्ट्यै नमः-पुष्टिमावाहयामि-इति अग्नि कोण दलीय केशरेषु पुष्टिमावाह्य पुष्पादिभिः अर्चयेत् ।१६।

पावकाः नः सरस्वती वाजेभिर्वाजिनीवति। यज्ञं वष्टुधिया वसुः।
(ऋक्.१/३/१०,साम.१८९, वा.यजु.२०/८४,तै.ब्रा.२/४/३/१)

ॐ ऐं सरस्वत्यै नमः-सरस्वतीमावाहयामि-इति दक्षिण दलीय केशरेषु सरस्वतीमावाह्य पूर्वोक्त रीत्या सर्वोपचारैः पूजयेत् ।१७।

रयिश्च मे रायश्च मे पुष्टं च मे पुष्टिश्च मे विभु च मे प्रभु च मे पूर्णं च मे पूर्णतरं च मे कुयवं च मेऽक्षितं च मेऽन्नं च मे क्षुच्च मे यज्ञेन कल्पन्ताम् (यजु१८/१०)

ॐ प्रीं प्रीत्यै नमः प्रीतिमावाहयामि-इति नैर्ऋत्य कोण दलीय केशरेषु प्रीतिमावाह्य षोडशोपचारैः पूजयेत् ।१८।

द्यौ:शान्तिरन्तरिक्षं शान्ति: पृथिवी शान्तिराप: शान्तिरोषधय: शान्ति:। वनस्पतय: शान्तिर्विश्वेदेवा: शान्तिर्ब्रह्म शान्ति: सर्वं शान्ति: शान्तिरेव शान्ति: सा मा शान्तिरेधि।(वा.यजु. ३६/१७)

ॐ शां शान्त्यै नम: शान्तिमावाहयामि-इति पश्चिमदलीय केशरेषु शान्तिमावाह्य सर्वोपचारै: पूजयेत्।१९।

अङ्गान्यत्मन् भिषजा तदश्विनात्मानमङ्गै समधात् सरस्वती।
इन्द्रस्य रूपं शत मानमायुश्चन्द्रेण ज्योतिरमृतं दधाना:।(वा.यजु.१९/९३)

ॐ तुं तुष्ट्यै नम: तुष्टिमावाहयामि-इति वायव्य कोण दलीय केशरेषु तुष्टिमावाह्य सम्यगर्चयेत्।२०।

यत्प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु। यस्मान्न ऋते किञ्चन कर्म क्रियते तन्मे मन: शिव सङ्कल्पमस्तु(यजु.३४/३)

ॐ क्लीं कान्त्यै नम: कान्तिमावाहयामि इत्युत्तरदलीय केशरेषु कान्तिमावाह्य सर्वोपचारै: पूजयेत्।२१।

उपैतु मां देवसख: कीर्तिश्च मणिना सह।
प्रदुर्भूतोऽसि(सु) राष्ट्रेऽस्मिन् कीर्तिमृद्धिं ददातु मे।(श्रीसूक्त.७)

ॐ क्लीं कीर्त्यै नम: कीर्तिमावाहयामि-इतीशान कोण दलीय केशरेषु कीर्तिमावाह्य षोडशोपचारै; सम्पूज्य प्रणमेत्।२२।

तत:दलेषु पूर्वादि क्रमेण पूजयेत्। तद्यथा-

महालक्ष्म्यै च विद्महे विष्णुपत्न्यै च धीमहि।
तन्नो लक्ष्मी: प्रचोदयात्। (लक्ष्मी सूक्त ९)

ॐ महालक्ष्म्यै नम: महालक्ष्मीमावाहयामि-इति पूर्वे प्रथमदले महालक्ष्मीमावाह्य सर्वोपचारै: पूजेत्।२३।

श्रीश्च ते लक्ष्मीश्च पत्न्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ व्यात्तम्। इष्णनिषाणमुं म इषाण सर्वलोकं म इषाण।(यजु.३१/२२)

ॐ विद्यालक्ष्म्यै नम: विद्यालक्ष्मीमावाहयामि-इत्यग्नि कोणे द्वितीय दले विद्यालक्ष्मीमावाह्य पूजोपचारै: समर्चयेत्।२४।

हिरण्यवर्णां हरिणीं सुवर्ण रजतस्रजाम्।
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह। (श्रीसूक्त.१)

ॐ सौभाग्यलक्ष्म्यै नम: सौभाग्यलक्ष्मीमावाहयामि-इति दक्षिणे तृतीय दले

सौभाग्यलक्ष्मीमावाह्य पूर्वोक्तोपचारैः पूजयेत् ।२५।

पद्मानने पद्म ऊरु पद्माक्षि पद्मसम्भवे।

तन्मे भजसि पद्माक्षि येन सौख्यं लभाम्यहम्।(श्रीसूक्त १८)

ॐ अमृतलक्ष्म्यै नमः अमृतलक्ष्मीमावाहयामि-इति नैर्ऋत्य कोणे चतुर्थदले अमृतलक्ष्मीमावाह्य सर्वोपचारैः पूजयेत् ।२६।

अश्वदायी गोदायी धनदायि महाधने।

धनं मे जुषतां देवि सर्वकामांश्च देहि मे।(श्री सूक्त. १९)

ॐ कामलक्ष्म्यै नमः कामलक्ष्मीमावाहयामि-इति पश्चिमे पञ्चमदले कामलक्ष्मीमावाह्य षोडशोपचारैः पूजयेत् ।२७।

विष्णु पत्नीं क्षमां देवीं माधवीं माधवप्रियाम्। विष्णुप्रियां(लक्ष्मीप्रिय) सखी देवीं नमाम्यच्युतवल्लभाम्।(श्री सूक्त. २५)

ॐ सत्यलक्ष्म्यै नमः सत्यलक्ष्मीमावाहयामि -इति वायव्य कोणे षष्ठ दले सत्यलक्ष्मीमावाह्य सर्वोपचारैः समर्चयेत् ।२८।

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम्।

यस्य हिरण्यं विन्देयं गामश्वं पुरुषानहम्। (श्रीसूक्त.२)

ॐ भोगलक्ष्म्यै नमः भोगलक्ष्मीमावाहयामि-इत्युत्तरे सप्तम दले भोगलक्ष्मीमावाह्य पुष्पादिभिः समर्चयेत् ।२९।

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम्। यस्य हिरण्यं प्रभूतं गावो दास्योऽश्वान्विन्देयं पुरुषानहम्। (श्री सूक्त. १५)

ॐ योगलक्ष्म्यै नमः योगलक्ष्मीमावाहयामि-इतीशान कोणे अष्टम दले योगलक्ष्मीमावाह्य पूर्वोक्त रीत्या षोडशोपचारैः सम्पूज्य प्रणमेत् ।३०।

ततः कृष्ण दल सन्धिषु पूर्वादि क्रमेण हरेर्भूषणायुधानि पूजयेत्। तद्यथा-

आ ते वत्सो मनो यमत्परमाच्चित्सधस्थात्।

अग्ने त्वां कामया गिरा। (यजु.१२/११५)

पूर्वे ॐ श्रीवत्साय श्रीनिवासाय नमः श्रीवत्समावाहयामि-इति श्रीवत्समावाह्य सर्वोपचारैः पूजयेत् ।३१।

परिवाज पतिः कविरग्निर्हव्यान्यक्रमीत्।दधद्रत्नानि दाशुषे। (यजु.११/२५)

आग्नेय्याम् ॐ श्रीकौस्तुभाय रत्नाधिपतये नमः श्री कौस्तुभमावाहयामि-इति श्री कौस्तुभमावाह्य पुष्पादिभिः समर्चयेत् ।३२।

कुक्कुटो ऽसि मधुजिह्व इषमूर्जमावद त्वया वयं संघातं संघातं जेष्म वर्ष वृद्धमसि प्रति त्वा वर्षवृद्धं वेत्तु परापूतं रक्षः परापूता । आरातयो ऽपहतं रक्षो वायुर्वो विविनक्तु देवो वः सविता हिरण्यपाणिः प्रतिगृहभ्णात्वच्छिद्रेण पाणिना। (यजु.१/१६)

दक्षिणे ॐ किरीटाय मुकुटाधिपतये नमः किरीटमावाहयामि-इति किरीटमावाह्य पूजोपचारैः सम्पूजयेत्।३३।

इन्द्र आसां नेता बृहस्पति र्दक्षिणा यज्ञः पुर एतु सोमः।
देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्वग्रम्।(यजु.१७/४०)

नैर्ऋत्याम्-ॐ वैजयन्त्यै वनमालायै नमः वैजयन्तीमावाहयामि-इति वैजयन्तीमावाह्य सर्वोपचारैः समर्चयेत्।३४।

चरणं पवित्रं विततं पुराणं येन पूतस्तरति दुष्कृतानि।
तेन पवित्रेण शुद्धेन पूता अतिपाप्मानमरातिं तरेम। (त्रिपाद्विभूति महानारायणोपनिषद् ७/३,महानारायण उप.५/१०,सुदर्शन उप.५)

पश्चिमे ॐ सुदर्शनाय हेतिराजाय नमः सुदर्शनमावाहयामि-इति सुदर्शनमावाह्य षोडशोपचारैः पूजयेत्।३५।

अग्नि ऋषिः पवमानः पाञ्चजन्यः पुरोहितः। तमीमहे महागयम्।
उपयाम गृहीतोऽस्यग्नये त्वा वर्चस एषते योनिरग्नये त्वा वर्चसे।(यजु.२६/९)

वायव्याम् ॐ पाञ्चजन्याय शंखाधिपतये नमः पाञ्चजन्यमावाहयामि-इति पाञ्चजन्यमावाह्य पुष्पादिभिः समर्चयेत्।३६।

जिह्वा मे भद्रं वाङ् महो मनो मन्युः स्वराड् भामः।
मोदाः प्रमोदा अङ्गुलीरङ्गानि मित्रं मे सहः। (यजु.२०/६)

उत्तरे ॐ कौमोदक्यै गदाधिपतये नमः कौमोदकीमावाहयामि-इति कौमोदकीमावाह्य पूर्वोक्त रीत्या पूजयेत्।३७।

सौरी बलाका शार्गः सृजयः शयाण्डक स्ते मैत्राः सरस्वत्यै शारिः पुरुषवाक् श्वाविद् भौमी शार्दूलो वृक : पृदाकुस्ते मन्यवे सरस्वते शुकः पुरुषवाक् । (यजु.२४/३३)

ईशान्याम् ॐ शार्ङ्गाय चापाधिपतये नमः शार्ङ्गमावाहयामि-इति शार्ङ्गमावाह्य षोडशोपचारैः सम्पूज्य प्रणमेत्।३८।

ततः शुक्ल प्रथमनाभौ-

इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम्।समूळहमस्य पांसुरे। स्वाहा (यजु.५/१५)

ॐ विष्णवे नमः विष्णुमावाहयामि - इति विष्णुमावाह्य षोडशोपचारैः सम्पूज्य प्रणमेत् ।३९।

पीत द्वितीय नाभौ-

ब्रह्म जज्ञानं प्रथमं पुरस्ता द्विसीमतः सुरुचो वेन आवः। स बुध्न्या उपमाऽअस्यविष्ठाः सतश्च योनिमसतश्च वि वः।(यजु.१३/३)

ॐ ब्रह्मणे नमः ब्रह्माणमावाहयामि-इति ब्रह्माणमावाह्य सर्वोपचारैः पूजयेत् ।४०।

पाटल तृतीय नाभौ-**त्र्यम्बकं यजामहे सुगन्धिम्पुष्टिवर्द्धनम्।**
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात्। (यजु.३/६०)

ॐ त्र्यम्बकाय नमः त्र्यम्बकमावाहयामि-इति त्र्यम्बकमावाह्य षोडशोपचारैः पूजयेत् ।४१।

ततोऽरुण द्वादशारेषु पूर्वादि क्रमेण केशवादि द्वादश मूर्तीन् पूजयेत् । तद्यथा-

युक्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा। अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर। उपयाम गृहीतोऽसीन्द्राय त्वा षोडशिन एष ते योनिरिन्द्राय त्वा षोडशिने। (यजु.८/३४)

ॐ केशवाय नमः केशवमावाहयामि -इति प्रथमारे केशवमावाह्य सर्वोपचारैः पूजयेत् ।४२।

नारायणाय विद्महे वासुदेवाय धीमहि ।
तन्नो विष्णुः प्रचोदयात् ।(तैत्तिरीय.आ.१०/१५)

ॐ नारायणाय नमः नारायणमावाहयामि-इति द्वितीयारे नारायणमावाह्य पूजोपचारैः समर्चयेत् ।४३।

मधवे स्वाहा माधवाय स्वाहा शुक्राय स्वाहा शुचये स्वाहा नभसे स्वाह नभस्याय स्वाहेषाय स्वाहोर्जाय स्वाहा सहसे स्वाहा सहस्याय स्वाहा तपसे स्वाहा तपस्याय स्वाहा अंहसस्पतये स्वाहा। (यजु.२२/३१)

ॐ माधवाय नमः माधवमावाहयामि - इति तृतीयारे माधवमावाह्य पुष्पादिभिः पूजयेत् । ४४।

गोत्रभिदं गोविदं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा। इमं सजाता अनु वीरयध्वमिन्द्रं सखायो अनु सं रभध्वम्। (यजु.१७/३८)

ॐ गोविन्दाय नमः गोविन्दमावाहयामि-इति चतुथरि गोविन्दमावाह्य पुष्पादिभिः पूजयेत् ।४५।

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे। इन्द्रस्य युज्यः सखा।(ऋक्.१/२२/१९, वा.यजु.६/४,१३/३३, तै.सं.१/३/६/२, अथर्व.७/२६/६)

ॐ विष्णवे नमः विष्णुमावाहयामि-इति पञ्चमारे विष्णुमावाह्य सर्वोपचारैः पूजयेत् ।४६।

मधु वाता ऋतायते मधु क्षरन्ति सिन्धव।माध्वीर्नःसन्त्वोषधीः(ऋक्.१/९०/६,वा.य.१३/२७,तै.सं.४/२/९/३,तै.आ.१०/१०/२,श.ब्रा.१४/९/३/११)

ॐ मधुसूदनाय नमः मधुसूदनमावाहयामि-इति षष्ठारे मधुसूदनमावाह्य पूर्वोक्त रीत्या समर्चयेत् ।४७।

दिवि विष्णुर्व्यक्रंस्त जागतेन छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मोऽ न्तरिक्षे विष्णुव्यक्रंस्त त्रैष्टुभेन छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मः पृथिव्यां विष्णुर्व्यक्रंस्त गायत्रेण छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मोऽस्मादन्नदस्यै प्रतिष्ठाया अगन्म स्वःसंज्योतिषा भूम(यजु.२/२५)

ॐ त्रिविक्रमाय नमः त्रिविक्रममावाहयामि-इति सप्तमारे त्रिविक्रममावाह्य सर्वोपचारैः पूजयेत् ।४८।

नमो ह्रस्वाय च वामनाय च नमो बृहते च वर्षीयसे च नमो वृद्धाय च सवृधे च नमोऽग्न्याय च प्रथमाय च। (यजु.१६/३०)

ॐ वामनाय नमः वामनमावाहयामि-इत्यष्टमारे वामनमावाह्य पुष्पादिभिः समर्चयेत् ।४९।

दैव्याय धर्त्रे जोष्ट्रे देवश्रीः श्रीमनाः शतपयाः। परिगृह्य देवा यज्ञमायन् देवा देवेभ्यो अध्वर्यन्तो अस्थुः। (यजु.१७/५६)

ॐ श्रीधराय नमःश्रीधरमावाहयामि-इति नवमारे श्रीधरमावाह्यसर्वोपचारैः पूजयेत्।५०। **पुरुषमृगश्चन्द्रमसो गोधा कालका दार्वाघाटस्ते वनस्पतीनां कृकवाकुः सावित्रो हंसो वातस्य नाक्रो मकर कुलीपयस्तेऽकूपारस्य ह्रियै शल्यकः(यजु.२४/३५)**

ॐ हृषीकेशाय नमः हृषीकेशमावाहयामि-इति दशमारे हृषीकेशमावाह्य पूर्वोक्त रीत्या समर्चयेत् ।५१ ।

नाभिर्मे चित्तं विज्ञानं पायुर्मेऽपचितिर्भसत्। आनन्दनन्दावाण्डौ मे भगः सौभाग्यं पसः। जङ्घाभ्यां पद्भ्यां धर्मोऽसि विशि राजा प्रतिष्ठितः (यजु.२०/९) ॐ पद्मनाभाय नमः पद्मनाभमावाहयामि-इत्येकादशारे पद्मनाभमावाह्य सर्वोपचारैः पूजयेत् ।५२।

यद्वाजिनो दाम सन्दामर्वतो या शीर्षण्या रशना रज्जुरस्य।
यद्वा घास्य प्रभृतमास्ये तृणं सर्वा ता ते अपि देवेष्वस्तु।
(ऋक्.१/१६२/८,वा.यजु.२५/३१, तै.सं.४/६/८/३)

ॐ दामोदराय नमः दामोदरमावाहयामि-इति द्वादशारे दामोदरमावाह्य षोडशोपचारैः सम्पूज्य प्रणमेत् ।५३ ।

ततः कृष्ण द्वादशार सन्धिषु पूर्वादि क्रमेणमत्स्यं कूर्मं वराहं नृसिंहं वामनं परशुरामं रामं तद्भ्रातॄन् कृष्णं सभ्रातरं कल्किनञ्च पूजयेत्। तद्यथा-

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत्। नृषद्वरसद् ऋतसद् व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं (बृहत्)।(ऋक्.४/४०/५,वा.यजु.१०/२४,१२/१४,तै.सं.१/८/१५/२,तै.आ.१०/१०/२)

ॐ मत्स्याय नमः मत्स्यमावाहयामि-इति प्रथमार सन्धौ मत्स्यमावाह्य षोडशोपचारैः पूजयेत् ।५४। **यस्य कुर्मो गृहे हविस्तमग्ने वर्धया त्वम्।**
तस्मै देवा अधिब्रुवन्नय च ब्रह्मणस्पतिः।(यजु.१७/५२)

ॐ कूर्माय नमः कूर्ममावाहयामि-इति द्वितीयारसन्धौ कूर्ममावाह्य सर्वोपचारैः समर्चयेत् ।५५ ।

खड्गो वैश्वदेवःश्वा कृष्णः कर्णो गर्दभस्तरक्षुस्ते रक्षसामिन्द्राय सूकरः सिंहो मारुतः कृकलासःपिप्पकाशकुनिस्तेशरव्यायै विश्वेषां देवानां पृषतः। (यजु.२४/४०)

ॐ वराहाय नमः वराहमावाहयामि-इति वराहमावाह्य पूर्वोक्त रीत्या पूजयेत् ।५६ ।

प्र तद्विष्णुस्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः।
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षयन्ति भुवनानि विश्वा।(यजु.५/२०)

ॐ नृसिंहाय नमः नृसिंहमावाहयामि-इतिचतुर्थारसन्धौ नृसिंहमावाह्य पुष्पादिभिः समर्चयेत् ।५७ ।

नमो ह्रस्वाय च वामनाय च नमो बृहते च वर्षीयसे च।
नमो वृद्धाय च सवृधे च नमोऽग्न्याय च प्रथमाय च। (यजु.१६/३०)
ॐ वामनाय नमःवामनमावाहयामि-इति पञ्चमार सन्धौ वामनमावाह्य पूजयेत् ।५८। **अपिबत कद्रुवः सुतमिन्द्रः सहस्रबाह्वे।**
अत्रादेदिष्ट पौंस्यम्।(ऋक्८/४५/२६,साम१३१)
ॐ परशुरामाय नमः परशुराममावाहयामि-इति षष्ठारसन्धौ परशुराममावाह्य पुष्पदिभिः पूजयेत् ।५९।
भद्रो भद्रया सचमान आगात् स्वसारं जारो अभ्येति पश्चात्।
सुप्रकेतै र्द्युभिरग्निर्वितिष्ठन् रुशद्भिर्वर्णैरभि राममस्थात्।
(ऋक्.१०/३/३, साम. १५४८)
ॐ रामाय नमः राममावायामि-इति सप्तमार सन्धौ राममावाह्य षोडशोपचारैः पूजयेत् । ६०।
विष्णो रराटमसि विष्णोः श्नप्त्रे स्थो विष्णोः स्यूरसि। विष्णोर्ध्रुवोऽसि। वैष्णवमसि विष्णवे त्वा। (यजु.५/२१)
ॐ लक्ष्मणाय नमः लक्ष्मणमावाहयामि-इत्यष्टमारसन्धौ लक्ष्मणमावाह्य सर्वोपचारैः पूजयेत् ।६१।
तद्विष्णोःपरमं पदं सदा पश्यन्ति सूरयः।दिवीव चक्षुराततम्(ऋक्१/२२/२०,साम.१६७२,अथर्व.७/२६/७,वा.यजु.६/५,तै.सं१/३/६/२,४/२/९/३)
ॐ भरताय नमः भरतमावाहयामि-इति नवमारसन्धौ भरतमावाह्य पूजोपचारैः समर्चयेत् ।६२।
विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे । इन्द्रस्य युज्यः सखा।
(ऋक्.१/२२/१९, साम.१६७१,वा.यजु.६/४,१३/३३,तै.सं.१/३/६/२)
ॐ शत्रुघ्नाय नमःशत्रुघ्नमावहयामि-इति दशमारसन्धौ शत्रुघ्नमावाह्य पूजयेत् ।६३। **कृष्णं त एम रुशतः पुरोभा श्चरिष्ण्वर्चि र्वपुषा मिदेकम्। यद् प्रवीता दधते ह गर्भं सद्यश्चिज्जातो भवसीद् दूतः।(ऋक्.४/७/९)**
ॐ सभ्रात्रे कृष्णाय नमःसभ्रातरं कृष्णमावाहयामि-इत्येकादशारसन्धौ सभ्रातरं कृष्णमावाह्य सर्वोपचारैः पूजयेत् ।६४।
रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय। इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयःशतादश। (ऋक्.६/४७/१८)

ॐ कल्किने नमः कल्किमावाहयामि-इति द्वादशारसन्धौ कल्किनमावाह्य षोडशोपचारैः सम्पूज्य प्रणमेत् ।६५।
ततः प्रथम नेमिवलये पूर्वादि क्रमेण शङ्खं चक्रं गदां शङ्गं शार्ङ्गं मुसलं बाणं पाशं च पूजयेत् । तद्यथा-**अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः तमीमहे महागयम् (यजु.२६/९)**
ॐ पाञ्चजन्याय शङ्खाधिपतये नमः पाञ्चजन्य शङ्खमावाहयामि-इति पूर्वे पाञ्चजन्य शङ्खमावाह्य सर्वोपचारैः पूजयेत् ।६६।
चरणं पवित्रं विततं पुराणं येन पूतस्तरति दुष्कृतानि। तेन पवित्रेणशुद्धेन पूता अतिपाप्मानमरातिं तरेम(त्रिपाद्विभूतिमहानाायण७/३)
ॐ सुदर्शनाय हेतिराजाय नमः सुदर्शनमावाहयामि-इत्यग्निकोणे चक्रमावाह्य समर्चयेत् ।६७।
भीमानिते आयुधा तिग्मानि धूर्वणे ।।(अज्ञात, ऋक्.८/२९/५,८/९६/९) ॐ कौमोदक्यै गदाधिपतये नमः। कौमोदकी गदामावाहयामि-इति दक्षिणे कौमोदकी गदामावाह्य पूजयेत् ।६८।
ये तीर्थानि प्रचरन्ति सृकाहस्ता निषङ्गिणः।
तेषां सहस्रयोजनेऽव धन्वानि तन्मनसि ।(यजु.१६/६१)
ॐ नन्दकाय खड्गाधिपतये नमः नन्दकखड्गमावाहयामि-इति नैर्ऋत्ये नन्दक खड्गमावाह्य समर्चयेत् ।६९।
या ते हेतिर्मीढुष्टम हस्ते बभूव ते धनुः।
तयाऽस्मान्विश्वतस्त्वमयक्ष्मया परि भुज। (यजु.१६/११)
ॐ शार्ङ्गाय चापाधिपतये नमः शार्ङ्गधनुरावाहयामि-इति पश्चिमेशार्ङ्गधनुरावाह्य पूजयेत्।७०। **नमस्त आयुधायानातताय धृष्णवे।**
उभाभ्यामुत ते नमो बाहुभ्यां तव धन्वने। (यजु.१६/१४)
ॐ मुसलाय नमः मुसलमावाहयामि-इति वायव्ये मुसलमावाह्य समर्चयेत् ।७१।
विज्यं दनुः कपर्दिनो विशल्यो बाणवाँ उत।
अनेशन्नस्य या इषव आभुरस्य निषङ्गधिः ।(यजु.१६/१०)
ॐ बाणाय नमः बाणमावाहयामि-इत्युत्तरे बाणमावाह्य पूजयेत् ।७२।
ये ते शतं वरुण ये सहस्रं यज्ञियाः पाशा वितता महान्तः।
तेभिर्नो अद्य सवितोत विष्णुर्विश्वे मुञ्चन्तु मरुतः स्वर्काः।

(कौषीतकि श्रौत सूत्र.२५/१/१११, आपस्तम्ब श्रौतसूत्र.३/१३/१, कौशिकसूत्र.७/८, पारस्कर गृह्य सूत्र.१/२/८)

ॐ पाशाय नमः पाशमावाहयामि-इतीशान कोणे पाशमावाह्य षोडशोपचारैः सम्पूज्य प्रणमेत्। ७३।

ततः पीठस्य चतुष्कोणेषु आग्नेयादिक्रमेण वराहं नृसिंहं अनन्तं हयग्रीवं चेति चतुर्मूर्तीः पूजयेत्। तद्यथा-

प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति।
महिव्रतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन्।

(ऋक्.९/९७/७, साम.५२४,१११६)

पीठाग्नि कोणे-ॐ वराहाय धरणीधराय नमः वराहमावाहयामि-इति वराहमावाह्य षोडशोपचारैः सम्पूज्य प्रणमेत्।७४।

प्र तद्विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः।
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा।

(ऋक्.१/१५४/२, अथर्व७/२६/२-३,तै.ब्रा.२/४/३/४,यजु.५/२०)

पीठ नैर्ऋत्य कोणे-ॐ नृसिंहाय वज्रनखाय नमः नृसिंहमावाहयामि-इति नृसिंहमावाह्य सर्वोपचारैः सम्पूज्य प्रणमेत्।७५।

विचक्रमे पृथिवीमेष एतां क्षेत्राय विष्णुर्मनुषे दशस्यन्।
ध्रुवासो अस्य कीरयो जनास उरुक्षितिं सुजनिमा चकार।

(ऋक्.७/१००/४, तै.ब्रा.२/४/३/५)

पीठ वायव्य कोणे-ॐ अनन्ताय नागराजाय सहस्रफणाशोभिताय नमः अनन्तमावाहयामि-इत्यनन्तमावाह्य षोडशोपचारैः सम्पूज्य प्रणमेत्।७६।

हयो न विद्वाँ अयुजि स्वयं धुरि तां वहामि प्रतरणीमवस्युवम्। नास्या वश्मि विमुचं नावृतं पुनर्विद्वान् पथःपुरएत ऋजुनेषति(ऋक्५/४६/१)

पीठेशान कोणे-ॐ हयग्रीवाय सर्वविद्याधराय नमः हयग्रीवमावाहयामि-इति हयग्रीवमावाह्य सर्वोपचारैः सम्पूज्य प्रणमेत्।७७।

ततः शुक्ल वीथ्यां पूर्वादि क्रमेण इन्द्राग्नि-यम-निर्ऋति-वरुण-वायु-सोमेशानान् क्रमेण पूजयेत्। तद्यथा-**त्रातारमिन्द्रमवितारमिन्द्रं हवे हवे सुहवं शूरमिन्द्रम्। ह्वयामि शक्रं पुरुहूतमिन्द्रं स्वस्ति नो मघवा धात्विन्द्रः।**(ऋक्.६/४७/११,साम.३३३,अथर्व.७/८६/१,वा.यजु.२०/५०,तै.सं.१/६/१२/५)

पूर्वे-ॐ इन्द्राय देवराजाय नमः इन्द्रमावाहयामि-इतीन्द्रमावाह्य अर्घ्य-पाद्या-चमन-स्नान-वस्त्रो-पवीत-गन्ध-पुष्प-धूप-दीप-नैवेद्य-दक्षिणादिभिः सम्पूज्य प्रणमेत् ।७८।

त्वं नो अग्ने वरुणस्य विद्वान् देवस्य हेडो अव यासिसीष्ठाः। यजिष्टो वह्नितमः शोशुचानो विश्वा द्वेषांसि प्र मुमुग्ध्यस्मत्।(यजु.२१/३)

अग्नि कोणे-ॐ अग्नये तेजोऽधिपतये नमः अग्निमावाहयामि-इत्यग्निमावाह्य षोडशोपचारैः सम्पूज्य प्रणमेत् ।७९।

यमाय त्वाऽङ्गिरस्वते पितृमते स्वाहा ।
स्वाहा धर्माय स्वाहा धर्मः पित्रे । (यजु.३८/९)

दक्षिणे-ॐ यमाय प्रेतराजाय नमः यममावाहयामि-इति यममावाह्य सर्वोपचारैः समर्चयेत् ।८०।

असुन्वन्तमयजमानमिच्छ स्तेनस्येत्या मन्विहि तस्करस्य। अन्यमस्मदिच्छ सा त इत्या नमो देवि निर्ऋते तुभ्यमस्तु।(यजु.१२/६२)

नैर्ऋत्य कोणे-ॐ निर्ऋतये भूताधिपतये नमः निर्ऋतिमावाहयामि-इति निर्ऋतिमावाह्य पूर्वोक्त रीत्या पूजयेत् ।८१।

वरुणस्योत्तम्भनमसि वरुणस्य स्कम्भ सर्जनीस्थो वरुणस्य ऋतसदन्यसि वरुणस्य ऋत सदनमसि वरुणस्य ऋतसदनमासीद। (यजु.४/३६)

पश्चिमे-ॐ वरुणाय जलाधिपतये नमः वरुणमावाहयामि-इति वरुणमावाह्य सर्वोपचारैः पूजयेत् ।८२।

आनो नियुद्भिः शतिनीभिरध्वरं सहस्रिणीभिरुपयाहि यज्ञम्। वायो अस्मिन्त्सवने मादयस्व यूयं पात स्वस्तिभिः सदा नः।(यजु.२७/२८)

वायव्य कोणे-ॐ वायवे प्राणाधिपतये नमः वायुमावाहयामि-इति वायुमावाह्य षोडशोपचारैः समर्चयेत् ।८३।

सोमो धेनुं सोमो अर्वन्तमाशुं वीरं कर्मण्यं ददाति।
सादन्यं विदथ्यं सभेयं पितृश्रवणं यो ददाशदस्मै। (यजु.३४/२१)

उत्तरे-ॐ सोमाय पीयूषाधिपतये नमः-इति सोममावाह्य सर्वोपचारैः पूजयेत् ।८४।

तमीशानं जगतस्तस्थुषस्पतिं धियं जिन्वमवसे हूमहे वयम्। पूषा नो यथा वेदसामसद् वृधे रक्षिता पायुरदब्धः स्वस्तये।(यजु.२५/१८)

ईशान कोणे-ॐ ईशानाय विद्याधिपतये नमः ईशानमावहयामि-इतीशानमावाह्य

षोडशोपचारैः सम्पूज्य प्रणमेत् ।८५।

ततः चतुर्द्वारेषु- चण्ड -प्रचण्डौ पूर्वद्वारे, भद्र-सुभद्रौ दक्षिण द्वारे, जय-विजयौ पश्चिम द्वारे, धातृ-विधातारौ उत्तर द्वारे पूजयेत्। तद्यथा-

आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणश्चर्षणीनाम्।
संक्रन्दनोऽनिमिष एकवीरःशतं सेना अजयत् साकमिन्द्रः।(ऋक्.१०/१०३/१, साम.१८४९, अथर्व.१९/१३/२, वा.यजु.१७/३३, तै.सं.४/६/४/१)

श्वेत पूर्वद्वारे-ॐ चण्डाय नमः चण्डमावाहयामि-इति प्रथमं चण्डमावाह्य सर्वोपचारैः पूजयेत्। ८६।

पथस्पथः परिपतिं वचस्या कामेन कृतो अभ्यानळर्कम्।
स नो रासच्छुरुधश्चन्द्राग्रा धियं धियं सीषधाति प्र पूषा।
(ऋक्.६/४९/८, वा.यजु.३४/४२, तै.सं.१/१/१४/२)

ॐ प्रचण्डाय नमः प्रचण्डमावाहयामि-इति द्वितीयं प्रचण्डमावाह्य षोडशोपचारैः सम्पूज्य प्रणमेत् ।८७।

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः।
स्थिरैरङ्गै स्तुष्टुवांसस्तनू भिर्व्यशेम देवहितं यदायुः।
(ऋक्.१/८९/८,साम.१८७४,वा.यजु.२५/२१,तै.आ.१/१/१)

अरुण दक्षिण द्वारे-ॐ भद्राय नमः भद्रमावाहयामि-इति प्रथमं भद्रमावाह्य सर्वोपचारैः पूजयेत् ।८८।

भद्रं भद्रं न आभरेषमूर्जं शतक्रतो।
यदिन्द्र मृळयासि नः। (ऋक्. ८/९३/२८, साम.१७३)

ॐ सुभद्राय नमः सुभद्रमावाहयामि-इति द्वितीयं सुभद्रमावाह्य षोडशोपारैः सम्पूज्य प्रणमेत्।८९।

संक्रन्दनेनानिमिषेण जिष्णुना युत्कारेण दुश्च्यवनेन धृष्णुना।
तदिन्द्रेण जयत तत्सहध्वं युधो नर इषुहस्तेन वृष्णा। (यजु.१७/३४)

पीत पश्चिम द्वारे-ॐ जयाय नमः जयमावाहयामि-इति प्रथमं जयमावाह्य सर्वोपचारैः समर्चयेत् ।९०।

विज्यं धनुः कपर्दिनो विशल्यो बाणवाँ ऽउत।
अनेशन्नस्य या इषव आभुरस्य निषङ्गधिः।(यजु.१६/१०)

ॐ विजयाय नमः विजयमावाहयामि-इति द्वितीयं विजयमावाह्य षोडशोपचारैः

सम्पूज्य प्रणमेत् ।९१।

धाता रातिः सवितेदं जुषन्तां प्रजापतिर्नि धिपा देवो अग्निः। त्वष्टा विष्णुः प्रजया संरराणा यजमानाय द्रविणं दधात स्वाहा।(यजु.८/१७)

कृष्णोत्तरद्वारे-ॐ धात्रे नमः धातारमावाहयामि-इति प्रथमं धातारमावाह्य सर्वोपचारैः पूजयेत् ।९२।

स नो बन्धुर्ज निता स विधाता धामानि वेद भुवनानि विश्वा।
यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त।(यजु.३२/१०)

ॐ विधात्रे नमः विधातारमावाहयामि-इति द्वितीयं विधातारमावाह्य षोडशोपचारैः सम्पूज्य प्रणमेत् ।९३।

ततो वीथ्या ईशानादि कोणेषु प्रदक्षिणा क्रमेण विष्वक्सेनं पूजयेत्। तद्यथा-

चमूषच्छ्येनः शकुनो विभृत्वा गोविन्दुर्द्रप्स आयुधानि बिभ्रत्।
अपामूर्मिं सचमानःसमुद्रं तुरीयं धाम महिषो विवक्ति।

(ऋक्.९/९६/१९, साम.११७७)

वीथीशान कोणे-ॐ विष्वक्सेनाय सूत्रवतीसखाय नमः विष्वक्सेनमावाहयामि-इति विष्वक्सेनमावाह्य सर्वोपचारैः सम्पूज्य प्रणमेत् ।९४।

विश्वकर्मन् हविषा वर्धनेन त्रातारमिन्द्रमकृणोरवध्यम्।
तस्मै विशः समनमन्त पूर्वीरयमृगो विहव्यो यथासत्।(यजु.१७/२४)

वीथ्यग्नि कोणे-ॐ विष्वक्सेनाय नमः विष्वक्सेनमावाहयामि-इति विष्वक्सेनमावाह्य पूर्वोक्त रीत्या सम्पूज्य प्रणमेत् ।९५।

विश्वकर्मन्हविषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम्।
मुह्यन्त्वन्ये अभितः सपत्ना इहास्माकं मघवा सूरिरस्तु।

(ऋक्.१०/८१/६, साम.१५८९,वा.यजु.१७/२२,तै.सं.४/६/२/६)

वीथिकानिर्ऋति कोणे-ॐ सेनेशाय नमः सेनेशमावाहयामि-इति सेनेशमावाह्य सर्वोपचारैः सम्पूज्य प्रणमेत् ।९६।

या ते धामानि परमाणि यावमा या मध्यमा विश्वकर्मन्नुतेमा।
शिक्षा सखिभ्यो हविषि स्वधावः स्वयं यजस्व तन्वं वृधानः।

(ऋक्.१०/८१/५, वा.यजु.१७/२१, तै.सं.४/६/२/५)

वीथिका वायु कोणे-ॐ वैकुण्ठ सेनान्ये सूत्रवतीसखाय नमः वैकुण्ठसेनान्यमावाह्य षोडशोपचारैः सम्पूज्य प्रणमेत् ।९७।

द्वाराद्बहि: क्षितौ पूर्वस्यां गरुडं दक्षिणस्यां चक्रं पश्चिमायां गदां उत्तरस्यां शङ्खं पूजयेत्। तद्यथा-**सुपर्णोऽस्मि गरुत्माँस्त्रिवृते शिरो गायत्रं चक्षुर्बृहद्रथन्तरे पक्षौ। स्तोम आत्मा छन्दांस्यङ्गानि यजूंषि नाम। साम ते तनूर्वामदेव्यं यज्ञायज्ञियं पुच्छं धिष्ण्याः शफाः। सुपर्णोऽसि गरुत्मान्दिवं गच्छ स्वः पत। (यजु.१२/४)**

द्वाराद् बहि: क्षितौ पूर्वस्याम्-ॐ गरुडाय पक्षिराजाय नम: गरुडमावाहयामि-इति गरुडमावाह्य षोडशोपचारै: सम्पूज्य प्रणभेत्।९८।

लोकस्य द्वारमर्चिमत्पवित्रम्।ज्योतिष्मद् भ्राजमानं महस्वत्।अमृतस्य धारा बहुधा दोहमानम्।चरणं नो लोके सुधितां दधातु।तै.ब्रा ३/१२/३/१०)

द्वाराद् बहि: दक्षिणस्याम्-ॐ सुदर्शनाय हेति राजाय नम: सुदर्शनमावाहयामि-इति सुदर्शनमावाह्य सर्वोपचारै: सम्पूज्य प्रणमेत्।९९।

भीमानि ते आयुधा तिग्मानि धूर्वणे।

द्वाराद् बहि: पश्चिमायाम्-ॐ कौमोदक्यै गदाधिपतये नम: कौमोदकी गदाहमावाहयामि-इति गदामावाह्य सर्वोपचारै: सम्पूज्य प्रणमेत्।१००।

अग्निर्ऋषि: पवमान: पाञ्चजन्य: पुरोहित:। तमीमहे महागयम्। उपयामगृहीतोऽस्यग्नये त्वा वर्चस एष ते योनिरग्नये त्वा वर्चसे।(यजु.२६/९)

द्वाराद् बहिरुत्तरस्याम्-ॐ पाञ्चजन्याय शङ्खाधिपतये नम: पाचजन्य शङ्खमावाहयामि-इति शङ्खमावाह्य षोडशोपचारै: सम्पूज्य प्रणमेत्।१०१।

ततोऽरुणपूर्णशोभासु पूर्वादि क्रमेण विमला उत्कर्षिणी ज्ञाना क्रिया प्रह्वी सत्या ईशाना योगा इत्यष्टौ चामरग्राहिणी: पूजयेत्। तद्यथा-

अथैतानष्टौ विरूपानालभतेऽतिदीर्घं चातिह्रस्वं चातिस्थूलं चातिकृशं चातिशुक्लं चातिकृष्णं चातिकुल्व चातिलोमशं च। अशूद्राऽअब्राह्मणास्ते प्राजापत्या:। मागध:पुँश्चली कितव:क्लीबोऽशूद्रा अब्राह्मणास्ते प्राजापत्या:(यजु.३०/२२)

ॐ विमलायै चामरहस्तायै नम: विमलामावाहयामि-इति प्राच्यां विमलामावाह्य षोडशोपचारै: समर्चयेत्।१०२।

मूर्धासि राड् ध्रुवासि धरुणा धर्त्र्यसि धरणी।
आयुषे त्वा वर्चसे त्वा कृष्यै त्वा क्षेमाय त्वा।(यजु.१४/२१)

ॐ उत्कर्षिण्यै चामरहस्तायै नम: उत्कर्षिणीमावाहयामि-

इत्याग्नेय्यामुत्कर्षिणीमावाह्य सर्वोपचारैः पूजयेत् ।१०३।

संज्ञानमसि कामधरणं मयि ते कामधरणं भूयात् । अग्नेर्भस्मास्यग्नेः पुरीषमसि चित स्थ परिचित ऊर्ध्वचितः श्रयध्वम् ।(वा. यजु.१२/४६)

ॐ ज्ञानायै चामरहस्तायै नमः ज्ञानामावाहयामि-इति दक्षिणस्यां ज्ञानामावाह्य पूर्वोक्त रीत्या पूजयेत् ।१०४।

माता च ते पिता च ते ऽग्रे वृक्षस्य क्रीडतः ।

विचक्षत इव ते मुखं ब्रह्मन्मा त्वं वदो बहु । (यजु.२३/२५)

ॐ क्रियायै चामरहस्तायै नमः क्रियामावाहयामि-इति नैर्ऋत्यां क्रियामावाह्य सर्वोपचारैः समर्चयेत् ।१०५।

बह्वीनां पिता बहुरस्य पुत्रश्चिश्चा कृणोति समनावगत्य । इषुधिः सङ्का पृतनाश्च सर्वाः पृष्ठे निनद्धो जयति प्रसूतः।(यजु.२९/४२)

ॐ प्रह्व्यै चामरहस्तायै नमः प्रह्वीमावाहयामि-इति पश्चिमायां प्रह्वीमावाह्य षोडशोपचारैः पूजयेत् ।१०६।

दृष्ट्वा रूपे व्याकरोत् सत्यानृते प्रजापतिः । अश्रद्धामनृतेऽदधाच्छ्रद्धां सत्ये प्रजापतिः । ऋतेन सत्यमिन्द्रियं विपानं शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ।(यजु.१९/७७)

ॐ सत्यायै चामरहस्तायै नमः सत्यामावाहयामि-इति वायव्यां सत्यामवाह्य सर्वोपचारैः समर्चयेत् ।१०७।

तमीशानं जगतस्तस्थुषस्पतिं धियं जिन्वमवसे हूमहे वयम् । पूषा नो यता वेदसामसद्वृधे रक्षिता पायुरदब्धः स्वस्तये । (यजु.२५/१८)

ॐ ईशानायै चामरहस्तायै नमः ईशानामावाहयामि-इत्युत्तरस्यामीशानामावाह्य पूर्वोक्त रीत्या पूजयेत् ।१०८।

योगे योगे तवस्तरं वाजेवाजेहवामहे।सखाय इन्द्रमूतये ।(यजु.११/१४)

ॐ योगायै चामरहस्तायै नमः योगामावाहयामि-इतीशान्यां योगामावाह्य षोडशोपचारैः सम्पूज्य प्रणमेत् ।१०९।

ततः पीतोपशोभासु पूर्वादि क्रमेणाष्ट वसून् पूजयेत् । तद्यथा-

अप्स्वप्ने सधिष्टव सौषधीरनु रुध्यसे । गर्भेसञ्जायसेपुनः।यजु.१२/३६)

पूर्वे-ॐ अद्भ्यो नमः:अपःआवाहयामि-इत्यप आवाह्य षोडशोपचारैः पूजयेत् ।११०।

ध्रुवासि ध्रुवोऽयं यजमानोऽस्मिन्नायतने प्रजया पशुभिर्भूयात्। घृतेन द्यावापृथिवी पूर्येथामिन्द्रस्य छदिरसि विश्वजनस्य छाया।(यजु.५/२८)

अग्निकोणे-ॐ ध्रुवाय नमः ध्रुवमावाहयामि-इति ध्रुवमावाह्य सर्वोपचारैः पूजयेत्।१११।

इमं देवा असपत्नं सुवध्वं महते क्षत्राय महते ज्यैष्ठ्याय महते जान राज्यायेन्द्रस्येन्द्रियाय। इमममुष्य पुत्रममुष्यै पुत्रमस्यै विश एष वोऽमी राजा सोमोऽस्माकं ब्राह्मणानां राजा।(यजु.९/४०)

दक्षिणे-ॐ सोमाय नमः सोममावायामि-इति सोममावाह्य पूर्वोक्त रीत्या समर्चयेत्।११२।

भूरसि भूमिरस्यदितिरसि विश्वधाया विश्वस्य भुवनस्य धर्त्री। पृथिवीं यच्छ पृथिवीं दृंह पृथिवीं मा हिंसीः। यजु.१३/१८)

निर्ऋति कोणे-ॐ धरण्यै नम धरणीमावाहयामि-इति धरणीमावाह्य सर्वोपचारैः पूजयेत्।११३।

मरुतो यस्य हि क्षये पाथा दिवो विमहसः। स सुगोपातमो जनः।(यजु.८/३१)

पश्चिमे-ॐ अनिलाय नमः अनिलमावाहयामि-इत्यनिलमावाह्य सम्गार्चयेत्।११४।

अग्निदूतं पुरो दधे हव्यवाहमुपब्रुवे।देवान् आसादयादिह।यजु.२२/१७)

वायव्य कोणे-ॐ अनलाय नमः अनलमावाहयामि-इत्यनलमावाह्य सर्वोपचारैः पूजयेत्।११५।

प्रत्युष्टंरक्षः प्रत्युष्टा अरातयो निष्टप्तं रक्षो निष्टप्ता अरातयः।यजु.१/७)

ॐ प्रत्यूषाय नमः प्रत्यूषमावाहयामि-इत्युत्तरे प्रत्यूषमावाह्य सर्वोपचारैः समर्चयेत्।११६।

वसुभ्यस्त्वा रुद्रेभ्यस्त्वाऽऽदित्येभ्यस्त्वा सञ्जानाथां द्यावापृथिवी मित्रावरुणौ त्वा वृष्ट्यावताम्।व्यन्तु वयोक्तं रिहाणा मरुतां पृषतीर्गच्छ वशा पृश्निर्भूत्वा दिवं गच्छ ततोनोवृष्टिमावह।चक्षुष्पा अग्नेऽसि चक्षुर्मे पाहि (यजु.२/१६)

ईशान कोणे-ॐ प्रभाताय नमः प्रभातमावाहयामि-इति प्रभातमावाह्य षोडशोपचारैःसम्पूज्य प्रणमेत्।११७।

ततः कृष्णार्धशोभासु पूर्वादिक्रमेण अष्टकुलनागान् पूजयेत्। तद्यथा-

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे।
अनन्त मन्यद्रुशदस्य पाजः कृष्टणमन्यद्धरितः सं भरन्ति।(यजु.३३/३८)
पूर्वे-ॐ अनन्ताय नमः अनन्तमावाहयामि-इत्यनन्तमावाह्य सर्वोपचारैः सम्पूज्य प्रणमेत्।११८।

नमोऽस्तु सर्पेभ्यो ये के च पृथिवीमनु।
ये अन्तरिक्षे ये दिवि तेभ्यः सर्पेभ्यो नमः।(यजु.१३/६)
आग्नेय कोणे-ॐ वासुकये नमः वासुकिमावाहयामि-इति वासुकिमावाह्य पूर्वोक्तरीत्या समर्चयेत्।११९।

नमस्तक्षभ्यो रथकारेभ्यश्च वो नमो नमः कुलालेभ्यः कर्मा रेभ्यश्च वो नमो। नमो निषादेभ्यः पुञ्जिष्ठेभ्यश्च वो नमो नमः श्वनिभ्यो मृगयुभ्यश्च वो नमः। (यजु.१६/२७)
दक्षिणे-तक्षकाय नमः तक्षकमावाहयामि-इति तक्षकमावाह्य सर्वोपचारैः समर्चयेत्।१२०।

पुरुषमृगश्चन्द्रमसो गोधा कालका दार्वाघाटस्ते वनस्पतीनां कृकवाकुः सावित्रो हंसो वातस्य नाक्रो मकरः कुलीपयस्तेऽकूपारस्य ह्रियै शल्यकः(यजु.२४/३५) नैर्ऋति कोणे-ॐ कुलीराय नमः कुलीरमावाहयामि-इति कुलीरमावाह्य पूजोपचारैः समर्चयेत्।१२१।

इन्द्रस्य रूपमृषभो बलाय कर्णाभ्यां श्रोत्रममृतं ग्रहाभ्याम्। यवा न बर्हिर्भ्रुवि केसराणि कर्कन्धु जज्ञे मधु सारघं मुखात्।(यजु.१९/९१)
पश्चिमे-ॐ कर्कोटाय नमः कर्कोटमावाहयामि-इति कर्कोटकमावाह्य षोडशोपचारैः समर्चयेत्।१२२। **प्रतिश्रुत्काया अर्तनं घोषाय भषमन्ताय बहुवादिनमनन्ताय मूकं शब्दायाडम्बराघातं महसे वीणावादं क्रोशाय तृणवध्ममवरस्पराय शङ्खध्मं वनपमन्यतोरण्याय दावपम्।(यजु.३०/१९)**
वायु कोणे-ॐ शङ्खपालाय नमः शङ्खपालमावाहयामि-इति शङ्खपालमावाह्य पूर्वोक्तरीत्या समर्चयेत्।१२३।

प्राणाय स्वाहाऽपानाय स्वाहा व्यानाय स्वाहा। अम्बे अम्बिकेऽम्बालिके न मा नयति कश्चन। ससस्त्यश्वकःसुभद्रिकां काम्पील वासिनीम्।(यजु.२३/१८)
उत्तरे-ॐ कम्बलाय नमः कम्बलमावाहयामि-इति कम्बलमावाह्य सर्वोपचारैः

सम्पूजयेत् ।१२४।

यूपव्रस्का उत ये यूपवाहाश्चषालं ये अश्वयूपाय तक्षति।
य चार्वते पचनं सम्भरन्त्युतो तेषामभिगूर्त्तिर्नि इन्वतु। (यजु.२५/२९)

ईशान कोणे-ॐ अश्वतराय नमः अश्वतरमावाहयामि-इत्यश्वतरमावाह्य षोडशोपचारैः सम्पूज्य प्रणमेत्।१२५।

आग्नेयप्रभृतिषु चतुष्कोणेषु चतुर्व्यूहान् पूजयेत्। तद्यथा-

भायै दार्वाहारं प्रभाया अग्न्येधं ब्रध्नस्य विष्टपायाभिषेक्तारं वर्षिष्ठाय नाकाय परिवेष्टारं देवलोकाय पेशितारं मनुष्यलोकाय प्रकारितारं सर्वेभ्यो लोकेभ्य उपसेक्तारमव ऋत्यै वधायोपमन्थितारं मेघाय वासः पल्पूलीं प्रकामाय रजयित्रीम्। (यजु.३०/१२)

ॐ वासुदेवाय परमेष्ठ्यात्मने नमः वासुदेवमावाहयामि-इत्याग्नेयां वासुदेवमावाह्य सर्वोपचारैः सम्पूज्य प्रणमेत्।१२६।

कार्षिरसि समुद्रस्य त्वा क्षित्या उन्नयामि।
समापो अद्भिरग्मत समोषधीभिरोषधीः।(यजु.६/२८)

ॐ सङ्कर्षणाय पुरुषात्मने नमः सङ्कर्षणमावाहयामि-इति नैर्ऋत्यां सङ्कर्षणमावाह्य षोडशोपचारैः सम्पूज्य प्रणमेत्।१२७।

मित्रस्य चर्षणी धृतोऽवो देवस्य सानसि। द्युम्नं चित्रश्रवस्तमम् (यजु.११/६२)

ॐ प्रद्युम्नाय विश्वात्मने नमः प्रद्युम्नमावाहयामि-इति वायव्यां प्रद्युम्नमावाह्य सर्वोपचारैः सम्पूज्य प्रणमेत्।१२८।

ऋतं सत्यमृतं सत्यमग्निं पुरीष्यमङ्गिरस्वद्भरामः। ओषधयः प्रतिमोदध्वमग्निमेतं शिवमायन्तमभ्यत्र युष्माः। व्यस्यन् विश्वा अनिरा अमीवा निषीदन्नो अप दुर्मतिं जहि।(यजु.११/४७)

ॐ अनिरुद्धाय निवृत्त्यात्मने नमः अनिरुद्धमावाहयामि-इतीशान्याम् अनिरुद्धमावाह्य षोडशोपचारैः सम्पूज्य प्रणमेत्।१२९।

बाह्य परिधिषु सत्त्वादि गुण-त्रय-सम्भूतान् पूजयेत्। तद्यथा-

त्रिर्देवः पृथिवीमेष एतां वि चक्रमे शतर्चसं महित्वा।
प्र विष्णुरस्तु तवसस्तवीयान् त्वेषं ह्यस्य स्तविरस्य नाम।
(ऋक्.७/१००/३,तै.ब्रा.२/४/३/५)

बाह्यशुक्लपरिधौ-ॐ सत्त्वगुणसम्भूतेभ्यो नमः सत्त्वगुणसम्भूतान्यावाहयामि-इति सत्त्वगुणसम्भूतान्यावाह्य षोडशोपचारैः सम्पूज्य प्रणमेत् ।१३० ।

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीक् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ।(ऋक्.१०/१२१/१, अथर्व.४/२/७, वा.यजु.१३/४,२३/१,२५/१०, तै.सं.४/१/८/३)

बाह्यारुणपरिधौ-ॐ रजोगुणसम्भूतेभ्योनमः रजोगुण सम्भूतान्यावाहयामि-इति रजोगुणसम्भूतान्यावाह्य सर्वोपचारैः समर्चयेत् ।१३१ ।

असंख्याता सहस्राणि ये रुद्रा अधि भूम्याम् ।
तेषां सहस्रयोजनेऽव धन्वानि तन्मसि ।(यजु.१६/५४)

बाह्य कृष्ण परिधौ-ॐ तमो गुण सम्भूतेभ्यो नमः तमोगुण सम्भूतान्यावाहयामि-इति तमोगुणसम्भूतान्यावाह्य षोडशोपचारैः सम्पूजयेत् ।१३२ ।

एवं चक्राब्ज मण्डले देवानावाह्य संस्थाप्य सम्पूजयेत् ।

नमोऽस्मदाचार्यपरम्पराभ्यो नमो नमो भागवतव्रजेभ्यः ।

नमो नमोऽनन्तमुखामरेभ्यो नमः, श्रियै श्रीपतये नमोऽस्तु ।

इति श्रीमद्वेदमार्ग प्रतिष्ठापनाचार्य्य वेदान्त-प्रवर्तकाचार्य श्रीमत्परम हंस परिव्राजकाचार्य सत्सम्प्रदायाचार्य जगद्गुरु भगवदनन्त-पादीय श्रीमद्विष्वक्सेनाचार्य्यस्वामिना (त्रिदण्डी स्वामीति ख्यातः) सङ्कलितः चक्राब्ज मण्डल देवता पूजा विधिः ।



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